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GOSPEL TRUTHS.

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PREFACE TO SECOND EDITION.

THE four papers contained in this book were originally compiled from notes of lectures delivered in London by the Author many years ago.

After having passed through several editions as separate Tracts, they were ultimately published together in one volume. The present publication is a second and revised edition of that volume.

Its object chiefly is to instruct and comfort such as are "feeble-minded" in the family of faith, that so they might be strengthened to serve more vigorously and more faithfully Him who has loved them and given Himself for them.

February, 1872.

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JUSTIFICATION.

"THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, *but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love towards us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life. And not only* so, *but we also joy in God through our Lord Jesus Christ, by whom we have now received the reconciliation."**—Romans v. 1-11.

The subject of this passage is the condition in which they who have been justified by faith are placed before God. The chapter commences with the words, "being," or (more properly) "*having been* justified." It is a past tense.† It speaks of justification as a thing done—completely and for ever

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* τὴν καταλλαγήν. † Δικαιωθέντες.

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done. Justification, remember, is a work of God towards us in *this* world. It belongs not to the time when He will sit on the throne of final judgment, but it takes place here—even whilst we are yet in the midst of present circumstances of evil, whilst Satan's temptations are still known, whilst the flesh "in which no good thing dwelleth," still remains. It is into the midst of such circumstances that justification comes. "Having been justified," are words which Scripture employs to denote a present condition *here;* and the words of Scripture are not the words of man. They have the value of words spoken by the Spirit of the living God, just as if you beheld Him, and heard His voice with your own outward ear, so truly are these words the words of God; and He says, "having been justified"—making it altogether a complete, a finished, a past thing. The feeblest, therefore, of you who believe—the feeblest who has touched by faith the hem of the garment of Jesus—who has not despised the blood of the Lamb—the feeblest of such are entitled to say "having been justified."

And now, who can have the title to justify? Can any one excepting God, justify? Surely, if there be any word that becomes the lips of God alone, and can never be found in the mouth of any creature—which it would be blasphemy for any creature to use, it is this: how could any creature say, "*I justify*"? What title has any man to justify another, any more than to redeem another? He cannot redeem; he cannot justify.

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"Justify," is a word that belongs to God, in the fulness of His own glorious power, as He sits upon His own throne of sovereign judgment. It is a word spoken by Him judicially—spoken by Him as a judge, in the plenitude of His authority as a judge. Whatever title He has to condemn, that same title He has to justify. "Condemn," and "justify," are evidently opposed expressions, and are continually contrasted in the Scripture. Observe the places where the words "justify" and "condemn" occur in contrast, and then say whether any doubt as to the meaning of "justify" remains. Look, for example, at Romans viii., "It is God that justifieth. Who is he that condemneth?" This, and similar texts (for they are many) will sufficiently give you the thought connected with justification. It is the opposite to pronouncing the sentence of condemnation. What if you were to hear God say, "I condemn thee for ever and ever to suffer that which is due to all thy sins"? That would be condemnation—judicial condemnation. Now, justification is the opposite to this. It is the pronounced sentence that declares a person righteous in the sight of God. It is the judicial sentence of full acquittal. Earnestly I beseech you to remember this. The great effort of Satan throughout Christendom, in every age and in every heart that has not received the Gospel, especially in the Church of Rome, has been to assign to justification a sense different from this. He has laboured to induce

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men to believe that when the Scripture speaks of God justifying sinners, it means the *making* them righteous—inherently righteous, by means of something infused into them, or else produced from them. Now, remember, this is *not* what the Scripture teaches; such a doctrine dishonours Christ, and nullifies God's work of grace in Him. The moment your hope of being justified before God becomes connected with anything that is infused into you, or is developed from you, whether by the expression of words, or by deeds done, or by feelings felt, or by the heart's best inward experiences—the moment your hope rests upon any of these things, it rests on something that is of, or in, the creature; and it rests not on Christ alone. Could I, with this book of God in my hand, look on any of you and say, such and such a person is justified in consequence of certain features of character he has developed towards God, or because of certain experiences wrought in his soul, or in consequence of his having duly bridled the sin that is in him? Is this what you would have me say? That would indeed be very different from saying that he is justified because God acquitteth him, and forgiveth him, and pronounceth him righteous, solely on the ground of what Christ the Saviour hath done. "Men and brethren," said the Apostle, "through this man (that is, Christ) is preached unto you the forgiveness of sins: and by Him, all that believe are justified from all things." Very different doc-

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trine this, from teaching that we are justified by anything infused into us, or felt by us, or wrought in or on us, or produced from us. But I need not, I trust, dwell further on this point to you. I trust you are aware of the infinite need of jealously watching this vital doctrine of our faith.

I said, that to be justified, means to be pronounced without guilt, or righteous in the sight of God—for righteousness cannot be separated from guiltlessness in the estimate of the divine law. In the courts of God, he who is not righteous is guilty; and he who is not guilty is righteous. Human laws are for the most part prohibitory; they command us *not* to do certain things, and the having refrained from doing that which is forbidden, is deemed the great mark of absence of guilt. Divine law, on the contrary, is characterised by that which it enjoins, even more than by that which it prohibits. The great Expounder of the law—He who spake as never man spake—said, that on the two first commandments, namely, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself," hangs all the law; and these two commandments are mandatory—not prohibitory. They do not forbid, but they enjoin. Again, human legislatures never demand the affections of those for whom they legislate. They think not of reaching the heart. All that they require is that there should be no manifest violation of their

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commandments. We must be very careful, therefore, not to delude ourselves by drawing any false parallels between divine and human law. Divine law claims the inward affections and obedience of the heart, as well as outward obedience in word and in deed. It requires that that obedience should not be negative merely, but positive—that is to say, it requires that all enjoined by the law should be performed, as well as that all which it prohibits should be avoided. Divine law requires positive, active righteousness towards God. It asks not merely for the negative condition of *not* offending, but it says, "Give me thine heart, with all its powers, all its energies, to love, and to own, and to serve me supremely." Was it not so with the Lord Jesus—the Righteous One? To Him distinctively righteousness belonged: but what would you have thought of the Lord Jesus, if His character had been negative only? Was His life marked by *not* doing evil merely; or was it inwardly and outwardly an active life of positive righteousness towards God— a loving, serving, glorifying Him perfectly and unremittingly, with every power of body, soul, and spirit? Such was the righteousness of the Lord Jesus. He was the "Living One," who came down into this earth, not merely to keep Himself from evil, but to live towards God in all the perfectness of heaven. Now that is righteousness; and if any one hath not this righteousness, then is he guilty—guilty

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of breaking God's holy law; guilt and condemnation rest upon him. If, therefore, God be pleased to say to any of us, "I pronounce thee guiltless," it is the same thing as saying, "I pronounce thee righteous."

In pronouncing righteous, or in pronouncing guilty, God acts on the principles of His own holy courts; and those principles He has Himself established. Justification, therefore, has often been said to be a "*forensic*" word, *i.e.*, it refers us to the principles on which God acts judicially in His own courts. One principle of those courts is, to recognise righteousness wherever righteousness is actually found. But another principle of those courts is, to admit the atoning and imputative efficacy of the righteousness of Another. On either of these grounds the principles of God's holy courts admit of His saying, "I pronounce thee righteous." In the first case, the righteousness would be intrinsically our own; in the other case, the reason of our being pronounced righteous, would be the being represented by Another. But on whichever of these grounds the justification were pronounced, the result would be the same. According to the judicial principles of God's courts (and in that sense, *legally*), we should be pronounced, esteemed, and treated as possessed of righteousness.

Now if any of you will say that you have inwardly and outwardly, in thought, in word, in deed, by night and by day, perfectly and unremittingly

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kept all God's holy law; if no foolish thought has ever been harboured in your bosom, and no idle word been spoken by your lips; if selfishness has never swayed you, but perfect love to God marked every feeling of your soul in joy and in sorrow, in public and in private, in the church and in the world—then, with this claim in your lips, enter the courts of God; say that you are perfect; say that you are like Christ; say that you need no substitute, no redemption. Prove your claim before God, and there is no question but that His laws will recognise it.

But is this the condition of man—fallen, transgressing, sinful man? Turn to the Scripture. The Scripture gives us the history of man in his relation to God, and in this light, what more painful book than the Scripture? Is it not the history of pride, uncleanness, transgression, ripening at last until, as we read in the Revelation, it openly defies God, and is swept away by His manifested judgments? Is not this the history of man as man? And if we read respecting the saints themselves—such, for example, as Jacob and David, do we not find something in their lives in which their holiness fails—something over which we might weep and weep for ever, if it had not been that grace had come in and abounded where sin abounded? If it had not been for grace, the same righteous sentence which shut out Moses from Canaan, would have shut him out from the heavenly inheritance for ever. When weighed in the balance of God's holiness he was found wanting.

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The Scripture is indeed a record of human sin. The savour of uncleanness and death is found in all the ways and thoughts of man,—something that is selfish and perverse—earthly and adverse to God—none answering to their responsibilities—none rendering a due return for their natural, providential, spiritual mercies—none meetly loving, serving, glorifying God. How then can man be just with God? How can he be clean that is born of woman?

We could never have answered that question; we must have closed our lips for ever, if there had not come into the earth One who brought into the earth, and sustained in the earth, the perfectness of Deity. It was Jesus—that holy babe Jesus—from His birth to the tomb maintaining in the earth the perfect holiness and purity of heaven. Such was the path of the Lord Jesus, and how met by man? If there had been any communion of thought between God and men, it would have been manifested on their part in loving, honouring, appreciating the Son. But they appreciated Him not. He was as a lamb among wolves, as a tender heavenly plant in an unkindly clime. Instead of cherishing it, they put forth their evil power as the wild boar of the wood, and trampled it to the ground. He needed sympathy, and they gave Him scorn; He sought for kindness and they gave Him curse. Such was the relation of man to the Sent of God—the Son of His bosom.

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There were indeed a few who received Him, but even they when the hour of trial came, forsook Him and fled, and He was left deserted and alone. Has not God then marked well the difference between His holy child, Jesus, and all that is in the earth besides? Truly He understands and has estimated the difference between the heavenly perfectness of His "one righteous servant," and the baseness of everything that is of the flesh, whether you see it as in Peter and John forsaking Him, or as in Pilate or Caiaphas, or in any one else who may have gnashed on Him with their teeth. Wherever you see the mere flesh, *there* you have to say is my natural self, and *there* is the sphere of sin, condemnation, death. And now what use has God made of this excellency thus found in His child, Jesus, that most precious of all His gifts; for what are all outward mercies, what is the sun that shineth or the rain that descendeth, what is there that eye hath seen or thought conceived, so precious as the person, and life, and services of the Lord Jesus? How then has God used these things towards us, I mean, towards those who believe? He uses them to justify. The death of the Lord Jesus under wrath (for He died bearing the wrath that was due to the sins of His people); His obedience also, in life and in death, are made by God the ground on which He accepts us, both as forgiven and as righteous. The moment we believe, the laws of God regard Christ as our

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Substitute. Instantly, therefore, guilt ceases to be charged; and instead thereof, righteousness is imputed. Observe how this was taught in the types of the Jewish ritual. After the guilty person had laid his hand on the head of the victim, the victim was stricken. It received the blow that was rightly due to him who had laid his hand on its innocent head. Here was vicarious death. But next, the body of the victim was burned on the altar of God, as an offering of sweet smelling savour. The fragrance thereof ascended gratefully into heaven, even unto the presence of God. Here was the type of imputation of righteousness; for the excellency of this fragrance was attributed to the person whose hand had been laid upon the victim's head. Thus, all who confess the name of Jesus, having the excellency of His obedience attributed to them, stand in its meritoriousness before God. Is there anything that your thoughts can conceive more excellent, more perfect, than the righteousness of Christ? It is human righteousness, it is divine righteousness. He was man, and He was God. Therefore not one element of perfectness, or holiness, or purity that you can conceive, as pertaining to God in His own essential glory, was wanting to the obedience of the man Christ Jesus,—that obedience in life and in death whereby all who believe are "constituted righteous." And in that day when we shall all stand before Him, when every conscience will apprehend the difference between that which is of the flesh, and that which is of God, how shall

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we then appreciate the being found in Him, not having our own righteousness, but the righteousness which is of God, through faith in Jesus! Thus, then, we can well understand how God is able to pronounce righteous, persons worthless like ourselves. "By faith He justifies the ungodly." The righteous service of the Lord Jesus is a past thing, already finished, already perfected. He, therefore, who is accepted in it must be from that moment "justified." If God be indeed pleased to impute the value of the meritorious obedience of Christ to any, He necessarily must, even on the ground of His own truth and holiness (not to speak of His love) pronounce that person righteous to whom the value of Christ's substitutional service is imputed. This is the hope of the believer. This is the reason why the apostle is able to say, "HAVING BEEN justified." Oh, that you may simply credit these things thus preached unto you by God! It is He who sends His servants to declare them, to speak of this most precious righteousness, that you, seeing your worldliness, your defilement, your impurity, your worthlessness, your earthiness, knowing yourselves to be lighter than vanity in the balances of God, may say, "Let me stand before Him in that most perfect righteousness." This is what God desires; therefore He preaches Christ to you. You may hear the message just as if you were the only individual in the world to whom it was addressed—God speaking from heaven, and proposing this grace to you, because you are a sinner. If you are not a sinner,

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then you have no title to it; but if you be a sinner, if you be a child of the first Adam who sinned, if your life-blood be tainted in him, then in the fact of this your condition of sin you find your title to look to Him who is preached to you, on the ground of your being a corrupt, sinful, lost child of Adam. Your title to look to Christ is indeed found in a fact connected with yourself; but it is not grounded on the presence of anything that is good in you, or well-pleasing in any sense to God. Your title to look is grounded, not on your righteousness, but on your sin; not on your sanctity, but on your corruption. May you then simply receive the message of God's goodness. May many a heart say, "Lord, I believe; I cast myself on Thee."

And, now, suppose I were to seek the ground of this mercy towards you in anything that is connected with yourselves—suppose I were to seek it in any of the results that flow from being accepted in Christ, say, for example, the gift of His own Spirit—would not that dishonour Christ? If we receive salvation simply on the ground of what Christ hath done in that one perfect oblation once offered on Calvary, then the crown is on His brow —then He is the Saviour; but if acceptance depend in any measure on anything else, even on the work of the Holy Ghost Himself, then Christ is not exclusively the Saviour. The totality of salvation is taken from Him to whom alone it belongs. And would God sanction this? Would God, after His Son had done and suffered what He did, in order

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to be the Saviour, in order that it might be said of Him alone, "Worthy is the Lamb that was slain . . . for he hath redeemed us to God by his blood;" would God lightly allow the honour of being the Saviour to be taken from Christ, and elsewhere ascribed?

It is true, indeed, that there is created in all believers the embryo of their future glorified being, called in Scripture "the new man," wherein also the Holy Spirit is sent to dwell. But this indwelling presence of that blessed Spirit is a *consequence*, not a *cause*, of justification. Moreover, does not the flesh remain in us after we are justified? And what is the relation of the flesh to that Spirit whereby we are sealed unto the day of redemption? It "lusteth against the Spirit." It is antagonistic to the Spirit, it thwarts every feeling that the Holy Spirit suggests; and succeeds in impeding, even when it does not succeed in frustrating, its desires. Thus we find even the apostle James obliged to say, "In many things we all offend"—and yet James had the Spirit of God. So far, therefore, from your relation to the Holy Spirit affording any ground of justification, you would be placed under double condemnation, and wrath for ever, if you *there* sought the foundation of your hopes towards God.

The highest description of human perfectness to be attained here, is described in the Scripture* as

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* See James iii. 2.—"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

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being an ability to restrain or "*bridle*" evil. Now "*bridling*" was not the perfectness of Christ, for in Him there was no evil to be bridled; neither is it the perfectness of heaven; neither can it ever be made the ground of acceptance there. Even then if you were ten times more watchful than you are (I speak to believers now), if you were ten times more successful than you have been in your conflicts with the sin that dwelleth in you—nay, if even St. Paul himself were present, we should still be obliged to say even of him, that he had many times hindered the Spirit that was in him. Surely, if there be any sins that need to be borne by the Saviour, they are the sins committed after we have believed. None but a hardened conscience, ignorant of what nature is, as opposed to the Spirit of God, could ever rest in any relation which it has sustained towards the Holy Spirit as dwelling in us. Thankful, indeed may we be for His indwelling presence; thankful for every instance in which we may have been enabled to resist our flesh, and to bring forth some fruits of righteousness unto God; but on what ground are those fruits of righteousness received? God accepts nothing from the hands of the unjustified. God can receive nothing that proceeds from those on whom the guilt and condemnation of unpardoned sin resteth. He cannot have communion with such, nor receive anything at their hands. But when He is pleased to accept any in the name of the Lord Jesus, and to view them through the medium of His excellency

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then He is able also to accept their services, in the title of the same name in which He has accepted their persons. The acceptance of the person *precedes* the acceptance of the service; and therefore, every accepted act of service is a perpetual proof that justification is a past and completed thing.

The apostles, in their epistles, continually allude, either in the way of contrast or illustration, to former relations which Israel had been accustomed to hold towards God. Israel had once had a temple, in which the glory of God had dwelt; and they justly counted the privilege of access to Him there, to be one of their chief and most distinctive blessings. Accordingly, you will observe, that in this chapter, the apostle speaks to us, too, of access—"By whom also we have access into this grace wherein we stand." True, we have no outward temple, no visible presence of God's glory, no outward place of access; nevertheless we have access *by faith*; and that which *we* find when we draw nigh is GRACE—fixed, unalterable grace—"grace," says the apostle, in which we are "set," or "made to stand." Israel, when they drew nigh, found, not unfrequently, judgment; for they were under law. Fixedness they never found; all was transitory—evanescent—mutable. They did, indeed, behold God's glory, but they never could rejoice in it as theirs. Happy if they could escape its destroying holiness; it never entered into their thoughts to say, "We rejoice in expectation of that glory." Yet these are the words

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which the apostle places in our lips—"We rejoice in expectation of the glory of God." The altar, around which we worship, is a better altar than Israel's. The Cross is our altar, for there the Holy One offered up *Himself*. Our altar has sent up once, and for ever, its accepted fragrance—fragrance that has ascended into the heavens, and the excellency of which is so attributed to us, that we are precious according to its preciousness, in the sight of God. The outward eye sees not these things, but God's word declares them. It says we have an Altar; we have a Temple; we have a Sacrifice; we have a Priest. These things are the portion of the feeblest of you who believe. The moment you believe in Jesus you have a temple—even "heavenly places," "not made with hands," into which He has entered to represent you. There He has been acknowledged as your sacrifice; there is your Priest; there has been presented the incense of His own most precious name, which has filled the sanctuary for ever with its accepted fragrance. The moment you believe in Jesus you are instantly in covenant with God, and every one of the mercies taught by those vessels of the sanctuary—altar, laver, censer, mercy-seat—all are covenant (and therefore everlasting) blessings unto you. Consequently, you may say, using the typical description of your condition, that you are ever near an altar, the fragrance whereof envelops you for ever. Your spirit may, as it were, ascend with the fragrance that ariseth from that altar, and go with it into the place into which that fragrance

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has entered. Thus is the soul of a believer shrouded when it passeth away. It discovers then, if not before, the true nature of its blessings. Defective instruction, ignorance, worldliness, may cause it to go through life sorrowfully, the hand hanging down and the knee feeble, when, suddenly perhaps, at the hour of its departure, it recognises the fulness of the blessings wherewith it has been endowed in Another. Well, it might have recognised all this before; but a film was on the eye. Such is the condition of many a believer; and, therefore, although God is at peace with *them*, yet they are little conscious of peace with God. In the present condition of the Church especially, many a believer may be found with whom God is at peace, even for ever and ever, yet they have little conscious peace towards Him: so different is it to have peace with God above, and to have peace dwelling, like a dove, in your own bosoms. Many things may hinder this; carelessness may hinder it, worldliness may hinder it; but often it arises from a want of clearly understanding the relation in which they who are justified by faith are everlastingly set in relation to God. In such a case, believers, true believers, seem sometimes the furthest from peace of any: for the world has a false peace that comes from Satan. Seeing that they know not the nature either of sin or righteousness, Satan keeps them in tranquillity, by suggesting calm, delusive thoughts, and by removing such things as might awaken doubt or cause trial in their hearts. "They are not in trouble as other men." But if, through

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God's mercy, any one discovers the hollowness of the world's quiet and sees the judgment to come, yet for want of plain instruction respecting Christ, fails to discern the fulness and completeness of redemption, how can there be, in that case, anything else than trouble in the soul? When we see that every thing in us (I speak of that which we are naturally) is like a restless sea, whose water casts up mire and filth; when we find that examination into the nature of that which dwells within us brings no remedy, but only adds strength to the terribleness of conviction, where can the soul look for refuge? We cannot divest ourselves of our own being; we cannot annihilate ourselves; we cannot cast ourselves out of ourselves, any more than the Ethiopian can change his skin, or the leopard his spots, and "sin"—essential sin—is only another name for our natural selves. The discovery of this is, indeed, bitterness of sorrow; neither is there any remedy for this sorrow until we see that the acceptance of the sinner is made by God to depend, not on anything that has been or will be connected with himself, but solely, and entirely, on the excellency of Another. The moment we see this, and discover, too, that acceptance implies a constant and abiding relation, we begin to understand the nature of the peace given to us above. True, indeed, the heart of a believer may be troubled below; but this affects not the peace *with God* which is preserved for him above. Christ, by the appointment of God, preserves it there, even for the most doubting and harassed

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believer. To believe, therefore, is one thing; to have peace in believing is another. Believers may, or may not have conscious peace. They should have it—it is a blessed thing for them to have it—but frequently, they have it not; and are far more conscious of the sorrows and conflicts arising from increased knowledge of their own evil, or increased temptations of Satan, than of tranquillity and peace. A believer, too, may disobey and grieve that Spirit whereby he is "sealed unto the day of redemption." The Holy Spirit, observe, is, in this passage, spoken of as the seal, by which God marks all those who are His. It belongs to God *to seal;* and He seals as His all who believe, by sending the Holy Spirit to dwell in them. Thus He seals them unto the day of redemption. There is great certainty implied by the expression, *seal*—God *sealing* us as His own, until He shall openly claim us as His own. The ground, indeed, on which the Spirit is sent to dwell in a believer is, the accomplished fact of peace being secured in Christ above. As the witness of that fact the Holy Spirit comes. But now, suppose you grieve that Spirit—would not the Spirit, when grieved, cause the heart in which He dwells to feel that He had been grieved? And thence would result sorrow, not peace or joy. Thus, although the fact of His presence would still remain as the abiding evidence that you had peace with God above, yet your grieving Him would cause Him to be the minister of sorrow to your hearts. You can have little difficulty in recognising that. Ever remember,

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then, to draw the distinction very clearly between peace in the sanctuary above, secured for ever by what Jesus hath been and is; and that conscious peace, which should, yet may not, dwell in your bosoms.

I have already called your attention to the words "grace wherein we stand," or, more literally, wherein we have been "set" or "made to stand" (ἑστήκαμεν). Israel boasted of having access to God in an outward sanctuary, and they found many mercies at His hand; but it could not be said to them, ye draw nigh "into grace wherein ye stand." Indeed, there was no *standing* at all, no *settlement*, nothing *abiding* in the relation of Israel to God; for they were under law, not under grace. God was then revealing Himself according to His holiness, and not in the grace now revealed in and through the Lord Jesus. There are few words of deeper moment than these, "grace wherein ye have been made to stand." They imply the action of God's hand towards us, causing us to stand in grace before Him for ever, imputing righteousness and refusing to impute iniquity. "Grace" is a word which must not be limited in our thoughts to "mercy." It includes mercy; but mercy is often shown by God towards those who despise or reject His grace. "Grace," as here used, is the unmerited favour of God through Christ, so exercised towards us, as to bring with it the sure possession of all that is given in Christ risen. It brings not only forgiveness of all our sins; it involves, also, all that positive and everlasting

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favour, all that completeness of love, which, we are told, is in the ages to come, to show its exceeding riches in its kindness towards us, through Christ Jesus. It comes freely, unmerited, and unattracted by anything in ourselves; for it comes in the name and in the worthiness of Christ the Lord. If this favour of God comes to me because of what I am—because of anything that His Spirit may have made me; if it depended on my inward or outward conformity to His holiness, how should I tremble? What hour could I look at, through my whole life, and say, "I am willing that the favour of God towards me should depend on what I did and felt in that hour"? Is there, in all your history, one such hour on which you could fix? No! every hour would make us tremble, if we stood in the presence of God to be judged according to its deserts; therefore, He who has abounded towards us in wisdom and in prudence, has appointed that His favour should rest on us in life, in death, and in the hour of glory, entirely and exclusively on the ground of what Christ is. Many recognise the fulness and freeness of this, when forgiveness first reaches them in the depth of their misery and sin; but they are slow in apprehending how, in the same fulness, it follows them through all their subsequent course, healing their backslidings, restoring them, preserving them, and loving them freely. As, then, it is God that justifies, so is it God also that "has set us" in this abiding grace; and on this ground it is that we are enabled to say, "*we rejoice.*" These words

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"we rejoice," (or rather we exult or glory, for it is the strongest word used in the Scripture to denote exultation of spirit,) are thrice used in this passage —"we rejoice in expectation of the glory of God;" "we rejoice in tribulation;" "we rejoice in God." Now, in virtue of what power do believers thus rejoice? Is it by any natural power within them, or is it in virtue of a power placed within them by the Holy Ghost? Did any of you ever, even with the feeblest lisping of your hearts, say "I believe," except through the Spirit of God? Would our hearts ever have said, "Abba, Father," if we had not received of His Spirit? You never had a single thought or feeling that was meet, and fitting, and rightly directed towards God, except through the Holy Spirit; and therefore, such feelings as are implied in the words, "we rejoice," and the like, are not ascribed to us in virtue of any natural strength or natural power, but solely because God has given to us of His own Spirit. Hence, these expressions are, in a way which would otherwise seem unaccountable, applied to *all* believers. Many believers, perhaps, when they read of rejoicing in tribulation, and the like, may be disposed to say, that they neither rejoice in tribulation, nor in expectation of the glory of God; yet, the Scripture says, that we, as believers, rejoice in both. How then is this to be accounted for? It is accounted for thus—the Scripture, in such passages, speaks of believers with reference to those powers and feelings that are inherent in them through the gift of the

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Holy Ghost, and not with reference to the use made of those powers, or the degree of their development. Thus, when the Lord Jesus was about to leave His disciples, He spoke of their knowing many things which they, in their reply, said, they knew not; they thinking only of what they consciously knew and felt, whereas the Lord Jesus spoke of those new inherent powers of knowledge and of understanding into which they were being brought by Him. Again, it is said of believers, that, "they judge all things," and "know all things," and "have the mind of Christ," whereby is meant, not that they absolutely possess all knowledge, but that they have the inherent capacity of all knowledge, because of the "new man" that is "created" in them, and because of the Holy Ghost that dwelleth in them. Therefore, the apostle boldly says, throughout this passage, "we rejoice," because such is the true and right condition of the Church as having the Holy Ghost. What if I were able at this very moment to strike off from you the hindrances of the flesh—those natural impediments that still cleave to you, what would remain? Nothing but joy, thanksgiving, praise, and all perfect development of glorious being. And are not those joys and those new developments the eternal things? Are *they* not the true realities of our condition? *They* remain; but everything else that is personally connected with us will pass away, as soon as mortality is swallowed up of life. Therefore, in the language of faith, we identify not ourselves with those things which are to pass away,

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but with those things that remain in the power of eternal life.

How great then the difference between the thoughts of men touching justification, and these, the revealed thoughts of God! The blessings which God giveth through redemption stand not in the insecurity of the creature, but in the eternity and unchangeableness of Him who liveth for evermore. "Having been reconciled by His death," says the Apostle, "much more shall we be saved by His life." Mark well the words "*much more.*" If the *death* of the Lord has had the power to reconcile us to God when sinners, shall not His *life*, in glory, have power to preserve us after we have received reconciliation? Such is the summing up of this passage, so full of the testimony of grace and peace. It is true, indeed, sorrowfully true, that this testimony of grace may be abused by our flesh; for our flesh is base enough to abuse everything. The Apostle therefore felt it needful to say, "Shall we then sin that grace may abound?" and unless our doctrine were open to the same danger, it could not be the doctrine of the Apostle. But God withholds not the testimony of His mercy because man may choose to turn it, like everything else, to evil. He declares, and will continue to declare this testimony, for it is the power of God unto salvation, unto every one that believeth. God gives the blessed testimony in all fulness, and in all simplicity; His Spirit watches over it, and they who receive it in that Spirit will say with the Apostle, when the thought of abusing it is presented,

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"God forbid." May this be the language of our hearts. May the knowledge of these free mercies cause us to cleave more and more closely to Him, who has said that nothing shall separate from that love which is in Christ towards us. It is not we "who have first loved Him, but He who has first loved us."

THE following texts show the meaning of the word "*justify*," as contrasted with "*condemn*":—

"If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall *justify* the righteous, and *condemn* the wicked." (Deut. xxv. 1.)

"Then hear thou in heaven, and do, and judge thy servants, *condemning* the wicked, to bring his way upon his head; and *justifying* the righteous, to give him according to his righteousness." (1 Kings viii. 32.)

"He is near that *justifieth* me, who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold the Lord God will help me; who is he that shall *condemn* me?" (Isa. l. 8.)

"The publicans *justified* God." (Luke vii. 29.)

"That thou mightest be *justified* in thy sayings, and mightest overcome when thou art judged." (Rom. iii. 4.)

"That every mouth may be stopped, and all the world *become guilty* before God; because (διότι) by the deeds of the law shall no flesh *be justified* in his sight." (Rom. iii. 19.)

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"All have sinned and come short of the glory of God; being *justified* freely by his grace through the redemption that is in Christ Jesus." (Rom. iii. 23.)

"To him that worketh not, but believeth on him that *justifieth the ungodly*, his faith is counted for righteousness." (Rom. iv. 5.)

"Who shall lay anything to the charge of God's elect? It is God that *justifieth*. Who is he that *condemneth?*" (Rom. viii. 33.)

It is obvious that in all these texts (and many more might be added) "*justify*" is used in a "forensic" and declaratory sense, and implies that the person to whom it is applied, is pronounced free from charge. Whether the ground of such declaration be the intrinsic righteousness of the person, as when the word is applied to Christ or to God, or whether the ground be the imputed righteousness of another, as in the case of a believer, the meaning of the word is still declaratory, and cannot mean "to *make* righteous." It would be blasphemy to apply such a meaning to Christ or God; they who are essentially and intrinsically righteous, cannot be *made* righteous, although the consciences and lips of their creatures may be constrained to own and to declare their righteousness, as when it is said, "The publicans *justified* God,"—"Wisdom is *justified* of her children,"—"That thou mightest be *justified* when thou speakest."

The great effort of the Papists at and after the Council of Trent, was to destroy this sense of "*justify*," and to explain it as meaning to "*make* righteous," viz., by infused grace.

When challenged to produce texts to prove this meaning, they turn to the *Apocrypha!* thence they cited the following words, "Religion or piety justifies the heart"—words which do occur in their authorised *Latin translation* of Ecclesiasticus,

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but which are not found in the original Greek at all!! But, observe their consistency, whilst quoting a passage which is not in Ecclesiasticus at all, they pass over another which is, and in the same chapter, viz., "Unjust anger cannot be justified," where "*justify*" is used in its proper sense.

The Papists quoted also a text from the Apocalypse, viz., ch. xxii. 11, but in this they were misled by an erroneous reading, for δικαιωθήτω is not the right reading, but δικαιοσύνην ποιησάτω, (let him do righteousness still,) as is now acknowledged.—See Tregelles.

The only passage which even *seems* to give a colour to their falsification of the meaning of justify, is not in the Bible, but in the Apocrypha, viz., Ecc. xviii. 22. Any one, however, who candidly examines this passage, will admit that here too, "justify" is used in its ordinary sense. The passage is this, "Put not off the being justified till death." Strange foundations these, on which to rest the Anathemas which they have pronounced against the doctrine of justification, as taught in the Scriptures; for they have said:

"If any one shall say that justifying faith is nothing else than reliance (*fiducia*) on the divine mercy, remitting sin for Christ's sake, or that that whereby we are justified is reliance, and reliance only, let him be accursed."—*Council of Trent, Canon* xii.

This, however, is what we do say, and, through God's grace will say for ever.

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ETERNAL RECONCILIATION.

Genesis iii. and Romans v.

I HAVE already observed,* that the special object of the fifth of Romans is, to reveal the fixed condition of blessedness which pertains to them who HAVE believed on the Lord Jesus. One object, indeed, of God in the Scripture is, to shew how open He has made the door of access for the unforgiven sinner: so that part of His instruction concerns those who are yet without the fold—*un*justified. To them, warning them of their sin, and its judgment, and of the impossibility of cancelling it by anything within the scope of human power (for "no man can redeem his brother, or give unto God a ransom for him"), God speaks of Christ as the One through whom He receives into reconciliation and peace, all who believe. Thus, the moment any one believes, he is no longer *without*—he has passed the narrow door—he is *within* the fold. Then, it becomes important to know what this new condition is; whether it be one that is so left dependent on man—so made to rest on the uncertainty and evil of his flesh, that the blessing, like Paradise, can be lost; or whether it be so given

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* See previous paper entitled "Justification."

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in Christ, as to have in it fixedness and eternity. It is to this question that the chapter before us leads.

But first, I will speak a little of those who are without. It was for this reason that I read to you the early narrative respecting sin in the third chapter of Genesis, when sin first entered. *One* sin, and that not the greatest that ever has been, ruined those who committed it, and has ruined all who have naturally descended from them. "By one man sin entered into the world, and death by sin." Think for a moment of the woe and anguish that surround us. Think of the world's past history; murder, hatred, war, wickedness, all adding to the weight of human misery, all deepening the general groan. Amidst all the varied circumstances of humanity there is not one heart really happy. Some are wearied and worn, others miserable. All this has sprung from *one* sin. God was so holy, that He appended to that one transgression those fearful consequences, and others more fearful still—consequences that go beyond this present sphere, where the eye of man reacheth not, where hope never comes—a lesson solemnly teaching the holiness of God. The conscience of Adam and Eve early trembled before that holiness. Whilst, indeed, God was yet distant, before He came into the garden, they knew little, and felt little, of the consequence of their sin. They were, probably, light-hearted enough. They had still the garden around them, yet blooming in the perfectness of its beauty: the earth was as yet uncursed: they had still one another to love. So far

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the circumstances were not changed. There was opportunity, therefore, for carelessness and unconcern: but the moment that God drew near, as soon as they perceived the tokens of *His* approach, they instantly hid themselves from His presence. That was the first thought of their convicted hearts: they dared not meet God: they hid themselves among the trees of the garden. Such, indeed, must be the relation to God of every one who is unforgiven—whether his sins have been little or great; whether they have been hidden in the secret thought of the bosom, or displayed widely and destructively. I say destructively,—for who of us can tell the destructive effect, even of our least sins, on others? How may we hinder others! How may we prove a stumbling block to others! Who can reckon up the effects of his sins? But, even if there had been no manifested sin at all, can a heart, in which uncleanness and evil are hidden, do otherwise than shrink from the purity and holiness of the presence of God? Seek not, I beseech you, to judge yourselves by any human standard; but think of the purity of the Holy God—Him in whom there is light, and no darkness at all. You will soon see the reason why Adam and Eve trembled, when the voice of God summoned them from their hiding-place and said: "Adam, where art thou?" It is the only instance recorded in the Scripture, in which God has yet openly called any before His judgment-seat. By-and-by all those who are unforgiven—all who are not in Christ, will be called before the Great White Throne of which we read in

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the Revelation (Rev. xx.); and books will be opened against them, that they may be judged according to the things recorded there. Such is the doom of all who are not in Christ Jesus, all who are unsprinkled by His blood: but it will not be the portion of believers. No such books will ever be opened against *them—they* will not stand before the Great White Throne to be so judged. "He that believeth in me," saith the Lord Jesus, "shall not come into judgment" (κρίσιν). He does not say merely that such shall not come into condemnation, He says that they shall not come into *judgment;* that is, they shall never be called as criminals to His bar. They have already passed from death unto life. Is this a relief to any heart? Ah! it is a relief to those who have first considered themselves, and then thought of that awful hour, when the books are to be opened, and the dead caused to stand there, to be judged according to that which has been written in the books. The record is not to be cancelled. The page is not to be swept clean by any act of the mercy of God through the redemption of Jesus then. There it will stand with every secret thought, every feeling, every word, every deed recorded; and there presented to the apprehension of the heart, when that heart shall at last be able, with a conscience no longer deadened, to see and contemplate the past in the light of heaven, in the present light of the holiness of God. Such is the terror of that future judgment; and, therefore, the voice of mercy has said, "He that believeth in me shall

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not come into judgment:" God hath justified him; he is free. And see how the inability of men to meet judgment was manifested, even in this early scene in Paradise. Adam and Eve were summoned into the presence of God to be judged for that which they had done. And could they answer? Could they say anything for their defence? What Adam did was to thrust Eve forward to receive the stroke of vengeance. In the bitterness of his soul he thrust her forward, as if it could benefit *him* for her to be judged. Ah! it could not benefit him—but what could he do? All his natural love was turned into bitterness; her whom he had most loved, he now most hated; for she had tempted him, ruined him. A heart full of remorse and black despair can find no better relief than in accusing others or upbraiding God. "The woman," said Adam, "whom THOU gavest to be with me." And Eve—the cause of all this ruin—abandoned by her husband, hated by him she loved—charged with the guilt of all this ruin, what could *she* say? She could say nothing, save that she was tempted by the Evil One, and that she had believed his lie, and had mistrusted the love of God, and had thought that the Serpent would lead her to a good wrongfully denied to her by God. Where, then, could there be any remedy? Could guilty, self-convicted sinners, such as these, supply to themselves any hope from the circumstances that had passed, or from any that were present? Whence could hope come? Only from God. But God they had never thought of since their sin, in any other

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light than as a God of judgment. Conscience taught them that: and therefore, expecting only judgment, as soon as they heard God's voice they hid themselves, as well they might, till they could hide themselves no longer. Such will be the condition of every heart that thinks of God only according to that which conscience teaches. Not that conscience should not speak. It is, no doubt, a worse thing for conscience to be altogether hardened or deadened, so as to hear no voice, to answer to no appeal: yet, even in its best *natural* condition, conscience would only speak respecting God as a God of Judgment, but would never bear witness to His ways in *grace.* God in judgment is one thing; God exercising grace is another. Now which was needed by Adam and Eve, grace or judgment? God knew what was needed; and, therefore, before He finished His sentence upon the Serpent, before He appointed the punishment either of Adam or of Eve, He spake the word of grace, and said, "The seed of the woman shall bruise thy head." This was *promise.* God then, for the first time, became a God of promise to sinners; and what was the effect of this on the heart of Adam and of Eve? They were able to say, Lo, He hath promised. He from whom we expected only judgment, hath not only spared us, but hath loved us, and made us a promise. God, as a God of promise, and as a God of grace, became at once a new object to their souls. The circumstances around them had not lost their darkness—their original condition was forfeited—their life, as to

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this world, ruined; but a new object was presented to their view—an object of faith, and of reliance—God dealing with them in grace, God speaking to them in promise. The lips from which they had expected judgment, had spoken of blessing. It was this that had arisen like a light before their eyes—a light of heavenly brightness shining on dark and troubled waters. They did not, indeed, understand the nature of the promise through which they hoped; they did not know who the Deliverer was, nor how God would bring to pass the promised mercy. They could not explain as much respecting Him as any of you before me now could; but that is not the question. Ability to understand or to explain the methods of God is not faith; nor necessary to faith. Faith is reliance on God, and on God's promise of blessing through Christ. When the poor needy soul, under a consciousness of its misery, turns in its destitution to God as a promiser through Christ, it believes. The moment Adam and Eve believed God, the moment their hearts said, "On His promise I rest," even though understanding not its nature (indeed, understanding nothing aright, no, not even the depth of their own misery), yet, the moment they heard God thus speak, and in their inmost souls hoped in Him thus promising of Christ, there was faith—justifying faith. There the link was formed that bound them to blessing. The very first act recorded of Adam afterwards seems to show how their souls were renovated in hope, for he called his wife's name Eve, that is "Life"—her whom, just

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before, he had been accusing. Whilst Adam thought only of God as a God of judgment, no wonder that he should look upon Eve as death. Death, through her, had entered; death was about to reign here; all his expected experience was death—what, then, could he see in Eve excepting death? But the moment he knew God as a God of promise and grace, all was changed; he speaks not of death, but of life. Prophetically, no doubt, and under God's guidance, he called his wife's name "Life." It is a name of blessing; a name of hope; a name that cheers; a name, the full blessedness of which will never be understood till all the redeemed shall be seen in their final glory—when even she, through whom sin entered, shall be known also as the parent of those who shall stand risen and glorified in the power of heavenly life received through the Seed of the woman—the Son of the living God.

And now, let me ask you, will any among you say that your condition is less sinful than that of Adam and Eve in that day? Has there not been, in our case, greater light? Have there not been far higher privileges—a knowledge of sin, and of Satan, and of God, such as Adam and Eve had not: and yet, there have been multiplied transgressions—not merely one transgression, but multiplied iniquities? Shall we say then, if called into judgment, that *we* could stand? Judgment may be postponed; but you well know that God *must* at last be met in judgment by all who receive not the word that He now preaches respecting Christ. God now speaks

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to you individually; less visibly, indeed, but not less certainly than He spake to Adam and Eve in the garden. He proposes to you peace—everlasting peace—everlasting acceptance in the name of His Son. If your souls despise God thus preaching peace—thus speaking of the blood and righteousness of Jesus, and of His own willingness to receive and welcome you therein—if you reject this grace, or carelessly turn from it as an unworthy thing, then nothing remains except to meet God in judgment. And when He once begins to act in that judgment, then He will exercise no grace. The day of grace will have closed. He will sit upon the Throne of His judgment to administer strict righteousness unmingled with any grace. There is no mingling of these things. Grace has no place in judgment, nor judgment in grace. We must either meet God acting in the sovereignty of grace, and forgiving freely in the title of the name of Christ; or else, we must meet Him on His judgment Throne, exercising unmitigated judgment. At present His ministry is the ministry of reconciliation—at present, in love, and in tenderness, and as one who yearneth over souls, He testifies of the great Sacrifice and says, "Look unto Him, and be ye saved." But an hour will come when He will speak of that sacrifice and of that grace no longer. May you then consider Christ, who He is, why His blood was shed, why you need His righteousness: and as you hear God in His word, and by His ministers, testifying of these things—

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testifying that you might believe and live, may you be enabled to say, "Lord, I believe," even though you may be constrained to add, "help thou mine unbelief." Faith is reliance of soul on God testifying respecting the blood of the Lamb. The soul that has thus believed is connected with all that God knows to be in Christ Jesus—with all that God makes Christ to be to the Church that He hath chosen. The feeblest who believes is connected with it all. It is not the strength of our faith, nor the maturity or truthfulness of our experience, nor the amount of peace that may flow from our knowledge of these blessings, that gives us a title to say that they are ours. Have our souls said, "Lord, I believe"? if so, all blessing is ours. Many who have thus looked to Jesus, may be very ignorant of the certainty and extent of the blessings given in Him—very ignorant, perhaps, of the extent of their own sins. They may be disquieted, harassed, dismayed, misled by the Deceiver, scattered like sheep in a cloudy day, and that, too, into "fouled pastures." Such circumstances are very adverse to peace—but yet, have they believed? Has Jesus been preached to them, and have they rejected Him, or have they said, "This is the Christ, the Son of the living God"? The moment that the disciples' hearts were able thus to recognise Christ, did not God receive them? Their hearts were ignorant, wayward, peculiarly needing to be controlled; but did not God undertake their care? Did He not control and teach

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them? In the fifth of Romans we find part of this teaching. It is intended for those who *have* believed—perhaps feebly believed; but it distinctly unfolds to all believers the character and the fulness of the grace in which they stand. And, observe, how entirely the blessings spoken of in this chapter are shown to come to us as *sinners*. Suppose any should say, Has not God loved me because of that which He saw I should become under His hand? Has He not loved His own image in me? Such has been the deliberate doctrine of some; and, as a thought, it frequently lingers in many a bosom. But shall we say of any believer that he was loved, not as a sinner, but because of the fruits produced, or destined to be produced in him? There was great grace, great vigour of thought, and energy of service in St. Paul. God failed not to recognise these things; He approved and valued them. They were the fruits of His own Spirit. But did the love of God towards St. Paul owe its origin to these things? Was their attractiveness the foundation—the procuring cause of God's favour, or was he loved as a sinner? Let this chapter answer. "Scarcely for a righteous man would one die, yet, peradventure, for a good man some would even dare to die. But God commendeth His love toward us, in that while we were yet sinners, Christ died for us." The love of God is commended to us, on the very ground that there is the absence of attractiveness, and of all qualifications of righteousness in those towards whom it is exercised. The saints of God may have

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many and precious endowments—in heaven they will have all perfectness; yet, all they have, or may have, in time or in eternity, is only the result of that love which went forth towards them as sinners. Here is the peculiarity of the love of God—"Herein is love, not that we loved God, but that He first loved us." Hence the feeblest believer that now hears me may trace back the love to its own eternal source, and say, "It was toward me from everlasting; it has ever followed me; it found me when there was nothing attractive in me, when all was vileness, yet, even then He loved me, even because He was pleased to love me." The foundation, therefore, on which His love rests, is laid apart from ourselves altogether; it is found in the purpose of His own will, and, therefore, it is secure for ever. Never, therefore, let any believer measure that love of God which bringeth to him both salvation and glory (for "whom He justified, them He also glorified") by results wrought in him: however agreeable and well-pleasing to his heavenly Parent such results may be. The fruits of God's Spirit are precious—precious here, and in the world to come; but they are never to be exalted into that place which belongeth to Christ alone. Christ is the Saviour, not the Spirit. The Holy Spirit glorifieth not Himself, but Christ. Besides, the gifts and graces of the Holy Spirit are the *results* of salvation, and *results* are not *causes;* and moreover, they are results which we hinder often, and deprive of their right development; and is there anything well-pleasing in that?

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No, the believer knows that he has to confess this as sin continually; and on this very account the more, he ascribes salvation to the Lamb.

And observe the words of the Apostle in the passage before us. To whom does he ascribe the effectuation of this "reconciliation"? Is it not exclusively to Christ, through the work finished by Him on the Cross? And how sure its results! "If," says the Apostle, "we have been reconciled unto God by the death of His Son, much more having been reconciled (καταλλαγέντες) shall we be saved by His life: and not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the reconciliation." If you look to the margin of your Bibles, you will see "reconciliation" proposed as the translation instead of atonement—and reconciliation is the right translation. Atonement and reconciliation are two different thoughts: reconciliation is the result of atonement—when atonement has been made and accepted, reconciliation follows as a consequence. Atonement is a word that occurs again and again in the Old Testament. Our thoughts are by it directed towards God as one whose governmental holiness demanded satisfaction. His righteous claims must be recognised and satisfied first, before any results of blessing can flow down to us. "Take a censer," said Moses to Aaron, "and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone forth from the Lord; the plague is begun." (Numbers xvi. 46.)

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It is from such a passage as this that we learn the true meaning of atonement. It teaches us of an expiating, propitiating, appeasing, satisfying oblation *made unto God.* Atonement has God for its object. He appointed it; He, by the mission of His Son, provided it; He has accepted it; and if atonement has been made for us and accepted, reconciliation is the immediate and necessary result. When the one great oblation for sin was once and for ever rendered on the Cross, the blood of the Holy One that was there poured out was the evidence both of perfect obedience rendered, and of penalty fully borne. The claims of God were thereby satisfied, and the result was perfect reconciliation. And even as the act of Christ in presenting that oblation, and thereby obtaining eternal redemption for all His people, is an act never to be repeated, seeing that it was an act that effectually accomplished all that it was intended to effect, so the reconciliation that results therefrom is equally unchanged and certain. Christ cannot again repeat the oblation of Himself. Has He done it insufficiently? No, He has not done it insufficiently. Well then, if He has not done it insufficiently, the result must be sure; and what is the result? Reconciliation. To whom? To all those, whose sacrifice and whose Priest Christ is. And who have Christ for a Priest and a sacrifice? Believers—all who believe—it is of faith: so that the feeblest of those who believe are reconciled, and that for ever. Reconciliation cannot be separated from final salvation, for the words of the apostle

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are express—"If when we were enemies we were reconciled to God by the death of His Son, MUCH MORE having been reconciled we shall be saved by His life." Shall we seek to discredit those words, or shall we simply receive them, and rest peacefully in the faithfulness of God?

And here, for a moment, I must beseech you to remember that none are reconciled—none brought in any sense under the blood of Jesus, except those who believe. I dwell on this, because there is sometimes much confusion of thought respecting this, even in the minds of believers themselves. Satan, too, is anxious to confound the limits that mark the Church from the world—to represent the world as in some sense redeemed, and believers as partially and uncertainly forgiven. I repeat, then, that they who have not believed are in no sense *under* the blood of Jesus; nor are any of their sins forgiven. "On him that believeth not," saith the Scripture, "the wrath of God abideth." Sin cannot be partially forgiven; for if any one believeth, to him *all* sin is forgiven; whereas, to him who believeth not, no sin is forgiven; but on him wrath *abideth.* Postponement or delay of judgment, or the removal of special chastisement, such as that removed from Nineveh in the days of Jonah, is not the forgiveness of sins. Nineveh was spared that chastisement, but it will have to answer for all its sins at the great final day.

Now it is true, indeed, that the mercy shown to Nineveh, as well as every other mercy that flows to men, as men, is given through Christ; but to receive

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temporary mercies *through* the blood of Jesus, is a very different thing from being brought *under* the value of that blood. The former is the lot of all men; the latter pertains only to those who believe. The world abounds with the natural gifts of God's goodness to His creatures. Before sin entered, such blessings could be given *without* blood being shed; for it was no imputation on God's holiness to send blessings on the innocent. But can God send blessings on a world of sinners? How can He spare them, how sustain them, how send them "rain from heaven and fruitful seasons, filling their hearts with food and gladness;" how could He send to them His Scriptures or the ministration of the Gospel of grace, except the blood of Christ enabled Him, in consistency with His holiness, to act in goodness towards a rebellious world—"to be kind towards the unthankful and the evil"? The sun that shines, the air that we breathe, the fruits of the earth in their seasons—in a word, every blessing that man receives as man, is the purchase of the blood of Jesus, even for those who despise it and are never brought under its saving efficacy. Not unfrequently, men as men—men who do not pretend to be sanctified by the blood of Jesus—wicked men—cry unto God in their distress. They cry to Him as their Almighty Creator, and He heareth their cry. I remember one very wicked and abandoned man, but finally, through God's abounding mercy, converted to Christ. I remember his saying on his death-bed, that what finally encouraged him to seek the mercies

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of God for his lost soul, was the remembrance that God had, even whilst he was rushing on in his career of wickedness, answered many times one particular prayer that he was accustomed to address to Him when he periodically visited a certain place, from which few, who visited it, returned alive. Sensible of his peril, as he drew near the dangerous place, he was accustomed always to ask that he might be spared to return alive. Time after time he entered —time after time he saw his comrades swept away, but himself spared. Who can doubt that his inference was true, and that God did indeed hear his unworthy cry? Is it not the very thing which the Scriptures teach? Read the following passage: "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord and His wonders in the deep. For He commandeth and raiseth the stormy wind which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble and He bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them to their desired haven. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" Many are the natural mercies which men as men receive from God through Christ *as the*

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Mediator between God and man; but this relation is not a relation of salvation. It pertains to multitudes who are never brought to the blood of sprinkling, and therefore have no inheritance in His kingdom and glory. Natural mercies, although given through Christ, bring no salvation to the soul. But when God comes and speaks respecting Him, who, being the Mediator between God and man, is preached also as a Saviour through faith in His blood—when God proposes to the sinner everlasting remission of sins through the blood of that Person by whom natural mercies come, then, if the soul hears and believes, it is brought into a new relation to Christ and to God, such as naturally it never knows. Then, it not only receives blessings *through* Christ as "the Mediator between God and men," but it is *under* Him as "the Mediator of the New Covenant," —a relation wholly different—held only by those who believe. And what is the stipulation of God in the New Covenant? It is this—"I will remember their sins no more—I will write my laws upon their hearts—I *will be* to them a God, they *shall be* to me a people." It is a covenant of unconditional promise and therefore sure—the fulfilment of the stipulations not being left to the changeableness of the creature, but undertaken by the unchanging faithfulness of God. We can well understand why the sins of all who are under this Covenant should be forgiven. It is because of the one oblation perfected on Calvary, and accepted in heaven for them. Has not the blood of Christ been shed? Has not the one

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great offering been made? Is it useless—has it failed of its efficacy? Is it unable to effect that for which God appointed it? No, it would be blasphemy to say that. Well then, it "appeases" the wrath—it appeases it by presenting unto God's holiness something grateful, and acceptable, and satisfying to all its claims: and in so appeasing, it appeases for ever. It is, says the apostle, "eternal redemption." Mark well the word "*eternal.*" Well, therefore, may the blood of Jesus be called "the blood of the everlasting covenant." If the covenant be everlasting, the blessings given under it must be everlasting too.

And now, before I conclude, let me turn, for a few moments, to the closing part of this chapter. It speaks of Adam and of Christ—it speaks of them in contrast—of Adam as the covenant-head of man; of Christ, as the covenant-head of redeemed man. Adam was made the covenant-head of all his natural seed. In him they stood, or in him they failed. God was pleased to appoint, that Adam's sin should not affect him only, but that it should involve all who should naturally spring from him. Their legal representative sinned; therefore they are considered as having sinned. Hence the babe, the moment it is born into the world, has guilt imputed to it, because of Adam's sin.* "*By one man's sin* many were made sinners." "Death passed upon all men on the ground

* Otherwise no infant could receive life in Christ; for none but those who are ruined in the first Adam can receive life in the second Adam.

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that (ἐφ' ᾧ) all have sinned." It was an arrangement—an appointment of God. The first impulse of nature, commonly, is to rebel against this. Men say, it is unjust that a sin which I could not help, committed ages before I had any being, should be imputed to me, and regarded as if it were *my* sin. Why should I be looked upon as so connected with Adam that his wicked deed should be considered mine? Does it not seem fearful that there should be such a principle as this in the government of God? How, then, does God answer this? He asks His believing people—all who reject not His method of grace in Christ—whether they would desire that He should discard this principle in His new relation to them in Christ? Would you, or would you not desire that the righteousness, and the condition of your new covenant-head, should be regarded as if it were yours? Have you done the things that Christ did? Have you thought the thoughts that Christ thought? Have you the righteousness and integrity of Christ and His purity before God? Have you any title to His condition of being? Just the reverse—Belial, not Christ, is our likeness, naturally. But if God appoints Christ to be a new covenant-head, then, even as the sin of the first covenant-head rests upon his descendants, so all the righteousness, and blessedness of the new covenant-head, even Christ, rests on all who are *in* Him: and all are *in* Him who believe—all who scorn not the Gospel of the grace of God—all who turn not from it as an unworthy thing. If, then, there be any blessedness in meditating on

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the righteousness of Christ—if there be any thought of joy connected with *that* being reckoned to us which is not our own, shall we part with this joy? Shall we argue against our own blessing? No, we welcome the imputation of Adam's sin, if so it be that the righteousness of Christ, the Son of the living God, is reckoned to us when we believe. We rejoice in the thought of imputation, if the imputation of Adam's sin end in the imputation of Christ's righteousness. Nature is silenced then. We speak not of those who reject this great salvation. If they will persist in rejecting it; if they "will not come" unto Him that they might have life; if they will not receive the simple testimony respecting the pardon of sins in the blood of Jesus, then their blood must be on their own heads. The apostle, in the passage before us, speaks only of those who believe—those who (to use his own words) "receive abundance of grace, and of the gift of righteousness." It is of them he speaks, ruined in Adam, but made to know "grace reigning through righteousness unto eternal life in Jesus Christ our Lord."

But condemnation, through imputation of Adam's sin, is not the only consequence of our relation to our first parent. From him we also inherit sin and a depraved nature—a flesh in which no good thing dwelleth. Sin dwells in us; but who among you can define to me what sin is? You can tell me some of the effects of sin; you can describe to me some of its developments: but not one of you can tell me what essential sin is. No man can. It is personified

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in Scripture: it is spoken of *as if* it were an unclean demon that inherited our frame, and swayed all our faculties. Satan himself has within him no principle worse than that which dwells in the fallen heart of man, and is denominated "indwelling sin," which lusts against all holiness, and everything that belongs to purity and to God—leaguing always with Satan. It may be restrained, but it never ceases to dwell in a believer here: we bear it ever within us—the perpetual memorial of that which connection with the first Adam hath entailed. But when we believe, is there no antagonistic power—no blessed principle of life and holiness created in us through union with the Second Adam? Yes, indeed; not only is His righteousness imputed to us, but the moment we believe there is formed within us the embryo of a new being —"the new man." Weak it may be, but it exists in every believer as the principle of a new life that has no communion with the flesh. With the "new man" the Holy Spirit is sent to dwell, that it might be strengthened, and its powers developed. It is not *the ground* of our justification—it is the *result* of justification—a consequence following upon acceptance, just as the sin that is in us does not primarily bring on us condemnation. *That* Adam's transgression did. Adam brought into condemnation by his one sin; Christ brings into righteousness by His one righteousness. *As a consequence* of my being brought into condemnation, sin takes up its abode in me—*as a consequence* of being brought into righteousness in Christ, a new principle of life is implanted in me.

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This is one of the great present results of our being accepted in Christ Jesus, and explains the manner in which that promise of the New Covenant is fulfilled, "I will put my law in their inward parts, and write it in their hearts." But *present* results are not the only consequences of union with Christ. He is risen and glorified, and our life is hid with Him in God. There, alone, the true character of life, given to us in Him, is to be known. It is in Him risen that we see the image of our new being, and learn the nature of the heavenly life and glory given to us in Him. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." We have not, therefore, to think merely of that which we *have* received; but of that which we *are to receive* when the great final results of redemption are made manifest—when all that is of sin, all that is corruptible, shall cease, and nothing remain in the redeemed contrary to the likeness of their risen Lord. "I shall be satisfied when I awake up in thy likeness." Indeed, from the moment we believe, we are regarded by God as quickened together with Christ, and raised up together with Him, and made to sit with Him in heavenly places, in Christ Jesus. (Eph. ii.) In this sense, too, as identified with our risen Head, we are taught to say even now, "Old things are passed away, behold all things are become new." In Him we already form a part of the new creation of God.

Such are some of the thoughts involved in the words "saved by His life." His priesthood and

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intercession are included in these words; but we have also to think of our life as preserved in Him above, and of the manner in which, by His risen power, He will finally bring us into the possession of its excellency. The words "save" and "salvation," are applied not merely to the forgiveness of our sins, but also to the bringing into that final condition which is appointed to the saved. Thus, then, we can look back to Paradise and see our likeness there—of the earth, earthy. And do we wish to retain it? No, we turn from it; we see there the source of all our misery. However much we may ourselves have swollen the stream of sin and sorrow—however we may have added to its potency, still in that first Adam we see the origin of it all. Every feeling that is in me of sorrow or of evil can be traced back to him. But there is also a second Adam; the everlasting source of righteousness, and life, and all blessing—the head of the new creation of God, and are we not IN HIM? "We are IN Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life." If then these things be so —if all that I have been saying be not an idle tale—if the Scriptures be true, does not the Gospel indeed bring all who believe into acceptance and life for ever? "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor princi-

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palities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Is not this ETERNAL RECONCILIATION?

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"NO CONDEMNATION TO THEM WHO ARE IN CHRIST JESUS."

Romans viii.

THE object of the eighth chapter of the Romans is to declare, for the comfort of all who believe in Jesus, the *results* of the redemption that He has accomplished for them. Redemption, remember, is now an *accomplished* work. The Lord Jesus *has* died: He has *finished* the work which the Father gave Him to do. He came to accomplish the will of God, and it *has been* accomplished. "Lo, I come to do Thy will, O God. By the which will we [*i.e.* all who believe] HAVE BEEN SANCTIFIED [ἡγιασμένοι ἐσμέν] through the offering of the body of Jesus Christ ONCE." Thus believers have been sanctified unto eternal life. And are there none that believe on the Lord Jesus? Are all rejectors of Him? Do none confess Him? Are there no souls that have said, "Lord, to whom shall we go away*? Thou hast the words of eternal life." Surely there are some who have touched by faith the hem of His garment. And shall they not consider their *attained* blessings—the blessings "which have been freely given to them of God"? Shall they always regard themselves merely as seekers of blessing? Are they

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* Ἀπελευσόμεθα.

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not also to regard themselves as having found blessing, even all fulness of blessing, and that for evermore? All that is needful to bring into the perfectness of eternal glory is granted, through Jesus, to every one that believeth. "All things," says the apostle, "are yours." "All things are for your sakes." "Ye are filled to the full (πεπληρωμένοι) in Him." Such is the fulness which, in Christ, and because of Christ, God hath granted to the feeblest of those who believe. And this chapter is one peculiarly devoted to the revelation of their blessings.

It commences by saying, "There is no condemnation" even "now," even at present. The word "*now*" is an emphatic word. Some may perhaps say, I believe that *by and by* a time will come when no condemnation shall rest on believers; but observe, this passage does not speak of by and by; it speaks not of future time, but of time *present*. It is the solemn assurance of God addressed to all who "are of faith," that even *at present*, there is to such NO CONDEMNATION. And why no condemnation? The reason is this—it is because Christ has borne that which was due to the sins of all His believing people. It is the necessary result of Christ having been THE SUBSTITUTE. What means the substitute? Is it not one who undertakes the responsibilities of others—one who undertakes to act and to serve instead of others; one who undertakes to suffer *instead of others* that which is *due* to others? And this is the relation Christ bears to all believers—not to the world that believe not, (the world reject Him,)

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but to the family of faith. He has borne all that was due to *their* sins; He bore it on the accursed tree, where also He presented for them all His own perfectness unto God. Does the burden which He there bore rest on Him now? No, the sacrifice is over; the atonement was complete as soon as the great Substitute said, "It is finished." Unblemished perfectness was presented; the appointed inflictions of wrath were fully borne, and so atonement was finished. Yet He has not ceased to represent His people. He is still their representative, not indeed any longer in suffering and death, but in glory—"In that He died, He died unto sin once, but in that He liveth, He liveth unto God." The same text that tells us that He died for (ὑπέρ) us, tells us also that He rose for (ὑπέρ) us. He who, for others, sustained a substitutional place on the Cross has entered into heaven to be their representative there. How could condemnation attach to those for whom Christ died—those for whom He gave Himself a sacrifice and offering to God for a sweet smelling savour? In token that no condemnation resteth on them, He now occupieth a place for them in glory. "Because I live, ye shall live also."

Accordingly, they who are thus freed from condemnation are spoken of in this verse as united with Christ. "There is therefore now no condemnation to them who are in Christ Jesus," in other words, all who believe are not only freed from condemnation, but are united with the Lord Jesus as their risen Head in glory. Indeed, there is no redemption

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apart from union with Him who hath redeemed. So God has appointed. Our title to union with Christ in life is an earned title. It has been earned for us by His meritorious obedience and death as our substitute. By His obedience we are "constituted righteous." They who are constituted righteous through Him, are also quickened in Him. God, as a result of our being covered by Christ's meritorious righteousness, has been pleased to give us union with Christ as gone into that heavenly country from which He came, and soon we are "to reign in life" with Him. Even then, as the first Adam by his disobedience brought us out of the earthly Paradise into this world of sin and misery, so through and in the last Adam we are brought into a better Paradise than Adam lost, even into the Paradise of God.

Are these things fables?—or are they the verities of God revealed by His goodness in order that His people might be comforted?—for they need comfort being "often in heaviness through manifold temptations." But some perhaps will say, "I fear that I have apprehended little of these things, and therefore I have no title to the comfort of them." If our title were to rest on the clearness or adequacy of our appreciation, we should indeed have little ground of comfort. There are few things for which we need to be more humbled than the inadequacy of our appreciation of all things. But the blessings which redemption has secured are not made dependent on the strength of our faith, or on the rightness of our

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appreciation—they depend on what Christ has been and is. Our *title* is not in ourselves, nor in anything that springeth from ourselves. The wisdom and love of God has made the ground of all our sure and everlasting hopes to be external to ourselves. Have we then *recognised* (I will not say *duly felt*) our own nothingness? Have we recognised that sin has made us unfit for God—that it has made us inwardly unclean and unfit for the purity of heaven? Have we heard God speak of the completeness of redemption that is in the blood of Jesus, and have our hearts answered and said, "On this, O Lord, I do cast myself, according to Thy word?" Even *that* may be said feebly. But if it be said at all, then there is faith—faith wrought not in the power of nature but of God. And faith is the link—the appointed link that connects us with all these blessings. This secret utterance of the heart, followed by the confession of the lips, bringeth "unto righteousness," and "unto salvation." It implies reliance on that which God hath provided to be relied on, even the work and perfectness of Jesus. "With the heart man believeth unto righteousness: and with the mouth confession is made unto salvation."

Such are IN Christ Jesus, and to them there is no condemnation. But there is a second clause in this verse which is occasionally used so as to qualify, or rather, nullify the former. Some hearts seem to possess great skill in destroying their own comforts —nature (and nature can act even in believers) having always a perverse satisfaction in undermining

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the doctrines of grace. Accordingly, many, when in the concluding clause of this verse they find the words, "who walk not after the flesh, but after the Spirit," read them as if they were conditional, and say, "There is no condemnation to those who are in Christ Jesus *if* they walk, not according to the flesh, but according to the Spirit:" therefore say they, we must first learn to walk after the Spirit, and not after the flesh, and when we have done that, then we may look to Jesus and believe there is no condemnation resting on us. Such is not unfrequently the interpretation given to this verse. It happens, however, that this last clause is, *in this place* (not in the 4th verse, but in *this* verse) an interpolation—that is, it is an addition by some human hand, and does not form part of the word of God at all. But if these words were genuine, they would, even then, speak not of a pre-requisite condition, but of a *consequence* resulting from being in Christ Jesus; just as if I were to say, Christ hath loved and washed from its sins the Church which, whilst militant in the earth, testifies by His appointment the gospel of grace to others. Who does not see that the latter clause speaks, not of a pre-requisite to, but of a consequence of, the blessing spoken of in the former? As a consequence of being His Church, they are employed by Him. As a consequence of being in Christ, they cease to walk in paths of service to the world and its evil; they become walkers in new paths. By the determined appointment of God they are brought into and

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preserved in "the narrow way." We may walk feebly in our new paths—we may stumble in them, but still, from the moment we believe, we belong to new paths in which the world never walk. Look, for example, at the Apostle Peter. He believed; he made a simple though not a very full confession of Christ, and it was said to him, "Blessed art thou, Simon Barjona, flesh and blood hath not revealed it unto thee, but my Father which is in heaven." He was on the Rock—no condemnation rested on him. He was in Christ Jesus. Great temptation afterwards came on Peter, and he sinned grievously. But was he allowed to quit the path of faith? Did he leave the narrow way and go back to the broad way, and follow again the mere natural course of thought and feeling that others followed? No, there was One who watched over him with faithful care; One who prayed for him that his faith should not fail. He did indeed deny his Lord and Master, and that at the moment when he ought most peculiarly to have confessed Him; but his faith in Jesus did not fail. He still believed in Him, rested in Him, loved Him, even though under the power of temptation he denied Him; and it was shown by this—that as soon as Jesus looked on him, his heart responded to the look. No look, no word of the Lord Jesus melted the unbelieving heart of *Judas;* but as soon as the Lord Jesus looked on *Peter*, his heart softened—"he went out and wept bitterly." He belonged to a path essentially different from that in which Pilate and Caiaphas, and Judas were

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walking, even though in that path he stumbled. And who is there among all the saints of God that has walked in that path without stumbling? Even though God's watchful care surely brings His people into a path different from that of the world—though He gives them new desires, new hopes, new employments, yet their faith is often weak—their step feeble. And if of those who are thus tottering or feeble it were asked, Have you much joy in walking in these new paths in which the Spirit leads? They might reply, "We cannot say that we do feel much joy or much comfort—nay, we often feel doubtful and tremulous." Well indeed might we all feel doubtful and tremulous, if the ground of our hope was the vigour or stedfastness of our step in the new paths of God. The ground of our hope is not that—but Jesus. It is faith in Jesus that gives us a title to say, I belong unto God, and to His paths. The having new paths, and the having a shepherd-hand over us to preserve us in these paths, are blessings *consequent*, necessarily consequent, on faith in Him. They are concomitant blessings that accompany acceptance in Him. May we then receive in the fulness of their comfort these words, "Now therefore there is no condemnation to them who are in Christ Jesus."

And being freed from condemnation, we are set free also to *serve* Him, even though "sin in the flesh" remains, and stamps its evil impress upon all that we *naturally* are. No believer that examines himself will find much difficulty in recognising what

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is indicated by such expressions as these: "The law of sin in my members"; "the law of sin and death"; "the mind of the flesh"; "sin in the flesh." Fallen human nature has become so infected by and virtually identified with sin, that "sin in the flesh" may be regarded as a fitting title for our natural selves. And even though in the believer there is a new principle—a new and heavenly principle, here called "the law of the Spirit of life *in Christ Jesus*" (because received as a consequence of union with Him), yet the presence of this new principle of life which tendeth towards God and towards heaven, only makes more manifest the character of that indwelling "law of sin and death" which always seeks to constrain into paths contrary to God. Every natural power that we have, whether in body, soul, or spirit (for we have a natural *spirit* as well as soul and body—"the spirit," says the Apostle, "that dwelleth in us lusteth to envy") all our natural powers are not only marred, but are so brought under the dominion of SIN that they "*serve*" sin. Every thing, therefore, which results from the exercise of these weakened and enslaved powers, bears evidence not only of imperfectness, but of corruption. And the spring of this corruption is not only internal, but self-acting. It requires no external stimulus. If we were to retire to some lone mountain top, and were there to dwell separate and alone, apart from all the interests and activities of human life, we should still (if we honestly examined ourselves) find that we had within us a fountain of thought and feel-

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ing earthly, and not heavenly—contrary to purity, and holiness, and God. The mind of the flesh is not altered by solitude, nor deprived of its inherent characteristics by restraint. Wherever it exists, it is, in itself, enmity against God. "It is not subject to the law of God, neither indeed can be. The conviction that he has such a principle of evil within him often causes the heart of the believer to mourn. In our holiest hours, wherever we go, whatever we undertake, we feel that we carry about within ourselves something that is not only unworthy of God, but altogether and essentially opposed to Him. Let it be tested thus: Suppose a believer desires to perform any action that he knows to be right and well-pleasing to God. He begins to perform it, but instantly feels arise within himself a hindrance. There is, perhaps, a feeling of reluctance, or inertness, or the suggestion of some unworthy motive, or some feeling of self-complacency or pride. His conscience looking at these things in the light of the holiness of God, cannot but recognise that there is sin in them; and rightly judges that an action performed by any-one in whom such activities of evil are, cannot be worthy of God. He sees that it must be tainted, and altogether short of the perfectness of heaven. He is ready to say, "What use is there in seeking to perform any action of good whilst thus hindered and thwarted by evil within?" And, indeed, if God were dealing with us on the terms of Sinai, if we were under law and not under grace, we might well say it is useless to seek to please Him, or

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to serve Him, because of this sin that dwelleth in us —"sin in the flesh." But what does the verse before us teach concerning this "sin in the flesh"? It tells us that God has already visited it with damnatory judgment. "God sending His own Son in the likeness of sinful flesh, and concerning sin, hath damnatorily judged* sin in the flesh"—*i.e.*, our sin in the flesh—the sin that is in the flesh of His believing people. Do not suppose that Christ bore only that which was due to the committed sins of His people; He also bore that which is due to their sinful selves. God was pleased to visit with damnatory judgment the sin that dwelleth in them when their great Substitute died; and therefore we may see in the Cross of Jesus the judicial end of ourselves—our natural selves. With what thankfulness we recognise this when once we become acquainted with ourselves. How thankfully we see in the Cross the end—not the actual but the judicial end—of our sinful selves. We no longer say that we cannot serve God. Atonement has been made for our indwelling sin. Its guilt, therefore, is not imputed to us; nor its taint attributed to our services, because of the Cross. Our services, done in faith, are not only cleansed, but rendered acceptable through the One sacrifice. The same sacrifice that removes the taint, leaves instead thereof the efficacy of its own fragrance. This is as true of our services as of our persons; and thus we are liberated to serve God. May we then thus seek

* κατέκρινε.

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to serve Him. How different the service of the world, and of sin, and of our own corruptions, from the service of the living God.

Multitudes are thinking and speaking of the Cross this day,* but how inadequate are the conceptions even of believers! I speak not of Christendom generally — Christendom generally, nullifies the sacrificial work of Jesus on the Cross. They look on it as having effected no real removal of condemnation, but only as opening a door of mercy—as being merely an *aid* to salvation—as bringing *salvability* indeed, but not *salvation*. Yet even where the Cross is recognised as sanctifying all those who through faith are connected therewith—sanctifying them unto eternal life, according as it is written, "Jesus, that He might sanctify the people by His own blood, suffered without the gate:" and again, "sanctified by the offering of the body of Jesus once:"—even, I say, where this is recognised, there is often feeble apprehension of the truth of our old man having been crucified with Christ: which is only another mode of saying that "sin in the flesh" has received its judicial visitation at the Cross, and was there judicially ended when our sinless substitute bore its guilt. This is what the Apostle means when he says, "I, by means of the law, died to the law. . . . . I have been crucified with Christ." He means that the law virtually smote him—smote him with its wrathful stroke when his substitute died.

* Good Friday, 1855.

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But there the thunderbolt of Sinai spent itself—sin received its judgment. The substitute bore the judgment and yet lives; and in Him we are alive also unto God. "Therefore we thus judge that if one died instead of all (*i.e.*, all those spoken of, viz. believers) then did the whole (judicially) die." 2 Cor. v. 14.

The courts of heaven have recognised this judicial dissociation of believers from themselves, and this association and union with Him who not only died but rose again for them. Christ has risen as "the first-fruits:" and that word is in itself the pledge that all of whom He is the first-fruits, shall finally rise in the likeness of the same glory. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." "Whom he justified, them he also glorified." This is our sure prospect. When changed into the likeness of Christ in glory, we shall find ourselves possessed of *practical* meetness for heaven. But even here, God always views His believing people as being *in* Christ risen. All His thoughts are towards them as thus united with Him and seated in heavenly places in Him. *There* He has judicially fixed them—*there* He knows them. And He has given us of His Spirit to strengthen us for death to the world, and for life towards Himself, in token of that fixed and unchangeable condition of blessedness which He has given us in our risen Head. There is therefore no middle ground—no intermediate place between being in the completeness of our own nothingness, or else

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standing in all the completeness which God has given entirely in Another. The moment we are detached in God's judicial estimate from our own nothingness, we are instantly connected with all fulness. There is no intermediate standing. There are those who remain identified with nature and sin in the flesh, and there are those who, through faith in Jesus, are by God's own judicial act, dissociated from their natural standing, and associated with all the fulness of Christ. And is this not worthy of God? Does it not magnify His love, His grace, His power, and His appreciation of the value of the name of Him, whom He has called "My servant whom I uphold, mine elect, in whom my soul delighteth"—"my righteous servant"—"my beloved Son in whom I am well pleased"? The acceptance of believers is to be measured by the acceptableness of Christ. And was not His name always as incense—as ointment poured forth, fragrant with the fragrance of heaven? Yet this standing in Him is granted to us, and this acceptance made known to us, in the midst of circumstances very contrasted with the excellency of the blessings thus given. Not only does "sin in the flesh" still remain, always harassing, tempting, and sometimes ensnaring us—not only are there paths near us against which we have to watch, as paths that lead to death, but we are also in the midst of a creation that groaneth in the bondage of corruption, waiting for the hour of its still delayed deliverance. Not unfrequently, we seek to hide from ourselves this

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truth of the groan of creation. We shrink from hearing it; we strive to divert our thoughts from it; we would rather think of the earth as a garden, and invest it with the aspect of Eden. Imagination will with marvellous rapidity present us with a deceiving picture when we wish to be deceived—nevertheless, we cannot altogether close the ear of our conscience. The groan may penetrate the labyrinth in which we may have involved ourselves, and conscience will hear it, and compel us to bear witness to the truth that ALL creation groaneth. The beasts of the earth, the fowl of the heaven, the fishes of the deep, groan; man, as man, groaneth; and even we who have the first-fruits of the Spirit groan also; for as to our bodies—as to all that is natural in us, we are linked still with the groaning creation. Although the new man created within us is endowed with new and heavenly life—although our souls are made acquainted with the hope full of glory that redemption brings—yet our bodies are not yet brought under the applied power of redemption. We *wait for* "the redemption of our body," and therefore as to our bodies, and all that is merely natural in us, we are linked to that which groaneth. Yet whilst, as to the flesh, linked for a season with the old creation that groaneth, we are on the other hand, through the Spirit, linked with the new creation of God in Christ risen. We must never forget this duplicate condition of the believer. On the one hand linked with that which groaneth—on the other

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associated with all glory and all blessing according to God in heaven. And as there is this duplicate condition, so there is a two-fold character in the groan. First, "we groan, being burdened"—we groan under a sense of present sorrow; but secondly, hope itself when long exercised causeth a groan—the groan, not of bitterness or discontent, but the groan of desire—the sigh after that which we long for—we sigh whilst we wait. Much indeed depends on our recognising this two-fold relation of the believer. Suppose we thought of ourselves only as linked with that which groans around us, how should we be depressed? And suppose we endeavour to remove that depression by hiding from ourselves the reality of the groan, would that help us? Would not the voice of conscience break through the delusion and tell us that we were deceiving ourselves by a falsehood? And then if we turned from the scene without to that which is within, and looked into our own hearts and saw "sin" struggling there, what would remain to us but depression or despair—if it were not for the testimony of such a chapter as this?

Then is the time when we should turn to the word of God and say, I know indeed that the whole creation groaneth; I know that, as to the flesh, I am linked with that which groaneth; I know that in this "my body of humiliation," I may learn many a lesson of bitter suffering, but I also know that in Christ, and because of Him, I am linked with all the glory and all the blessedness of the new creation

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of God. He too has borne all my guilt. In Him I live unto God. To His likeness I am to be conformed in glory. Such is the reasoning of faith—such its use of the word of God. It rests not upon the clearness or adequacy of its own apprehensions. It knows well that they are inadequate and imperfect. But it rests on this—that God hath in His word promised these blessings to every one that believeth: and God is faithful.

Hence the triumphant conclusion of this chapter. "If God be for us, who can be against us?" . . . . "It is God that justifieth. Who is he that condemneth?" It belongs to God to pronounce righteous. It is His prerogative "to impute righteousness without works"—and this He has done for all His believing people. Who then will dare to condemn them? And if we ask the ground of this justification, the answer is this, "It is *Christ* that died." Hence our justification. And He who once died has also risen for His people, and "ever liveth to make intercession for them." What then can separate from such love? Nothing can separate from it: "neither height, nor depth, nor any other creature." There are times when our consciences perhaps may have some apprehension of what such words as "height" and "depth" mean. We may think of depths of condemnation or heights of glory; and at both our *nature* trembles. But neither height nor depth can separate from the love of Christ and of God. It is not our love to God, but God's love to us of which this passage speaks. Our feeble, im-

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perfect, and wavering love to Him would be a poor foundation for our hopes; but when we think of His love to us, granted in all fulness, because of Christ, then we see that there is a strong and abiding ground of comfort—love from which nothing can separate, as this chapter assures us.

Is it then unimportant to trace out these revealed results of redemption? And shall we reject the comfort of these words because our hearts do not realise them as they should? I trust not: but that we may receive them this day to strengthen our hearts towards God; that we might be encouraged to cleave to Him and to serve Him, for if that evil principle within us—"sin in the flesh" is judicially set aside, why may we not seek to serve Him? We may say, perhaps, "All that I perform is so feeble and poor; even if I resist evil, my resistance is so weak"—all this may be true, but does not He who accepts the persons of His people in the name of Christ, receive also their feeblest acts of service in the value of the same name?—so that the most trifling act, the cup of cold water given in the name of Jesus, comes to Him in the worthiness of that name.

May we then use the comfort of this chapter to strengthen our hearts in seeking to serve the Lord our God according to His word, in the separateness of His revealed truth. Such service—such separateness is greatly needed at the present hour. You will not find it a path unattended by trials, but you will find in it compensatory joys; and the trials

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themselves become the means of exercising what the Scripture terms "endurance." The Scripture speaks often of "endurance": it dwells upon it again and again, as if it were a grace perpetually needed—as if every day we should find ourselves called to bear some burden which we would gladly not bear. Yet when we say, "I desire to endure this burden or to submit to this privation for Christ's sake in faith towards God," how is the cup of suffering sweetened! How does it tend to nourish faith towards God—how is the dark scene of trial gilded by a ray of heavenly light when we think of the "praise of God"—for He is so gracious that He praises in His servants those things which He has a just title to require as duty at their hands. Yet in His grace He praises them even for those things, the neglect of which would have been failure and sin.

If great devotedness were the characteristic of the present hour, we should even then need these comforts; but how much more in a season of weakness when so often the hand hangs down and the knee becomes feeble! There is need at such a time of constant recurrence to the love and grace, and also to the forbearance and compassion of God, who is willing to give liberally, and upbraideth not for the past, who is willing to give increase of grace, who whilst He "resisteth the proud, giveth grace unto the humble." May we then be encouraged to abide in this faith, and serve Him, remembering "the recompense of the reward."

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REGENERATION IN ITS CONNEXION WITH THE CROSS.

John iii. 1—15.

THERE are few parts of Scripture with which we are more conversant than this. From childhood almost, we are familiar with the sound of its words. We recur to it for two reasons; first, because it so clearly declares that solemn yet most blessed truth, "ye must be born again:" secondly, because of the simplicity with which it sets forth the great doctrine of salvation when speaking of Jesus as the antitypical Serpent of Brass. Yet, although we know that our Lord's reference to the Serpent of Brass arose out of what had before been said respecting regeneration, and that the instruction respecting both is given connectedly, we are continually wont to rend, as it were, the two truths asunder. We regard Regeneration and the Cross of Jesus as subjects so remotely connected that they become to us separated, detached objects of contemplation. And yet the very purpose of this chapter is to connect them: to teach us that the look of faith at the Cross of Jesus is the means whereby we become born of God.

When the Lord Jesus first spake of the necessity of regeneration, Nicodemus, in the pride of his ignorance, spurned the thought. But when, at last, he

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was brought, in more submissiveness of mind, to ask, "How can these things be?"—when, no longer disputing the necessity of regeneration, he enquired concerning the means, did the Lord Jesus refuse to answer the question? Was it His object merely to declare to us the necessity of our being born again, and after having brought the weight of that conviction upon our souls, to leave us crushed with the additional conviction that it is as impossible for us to regenerate ourselves as it would be to attempt to create a universe? The Lord Jesus came not merely to teach us what is necessary. He came to supply *the means*—the full, certain, efficacious means whereby that which is necessary becomes attained; and to declare to us simply and plainly, what those means are. Accordingly, as soon as Nicodemus had enquired respecting the means of regeneration, the Lord Jesus spake of Himself lifted, like the Serpent of Brass, upon the Cross. This was no abrupt transition (as many seem to think) to another and unconnected subject. It was a direct, plain, simple answer to the question, "How can a man be born again?" The Lord Jesus says that whosoever looketh to Him crucified, as the dying Israelite looked to the Serpent which Moses lifted up, "hath eternal life"—that is, is born again; for no one can have eternal life who is not born again. Thus then we learn the means. It is the look of faith at Jesus crucified.

And now, for a moment, consider how simply the freedom and fulness of saving grace as proposed to

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a lost world, is taught in the type of the Brazen Serpent. The Brazen Serpent was placed in the midst of Israel after they had been bitten by the fiery serpents sent among them on account of their sin. That sin was one of peculiar heinousness. They had found its occasion in one of their chief and most distinctive blessings—the gift of the manna, that heavenly food. Yet they preferred the flesh-pots of Egypt (for nature loves nature's food) and they murmured saying, "Our soul abhorreth this light bread." It was a sin that none, except those privileged as Israel were, could have committed; a sin therefore so aggravated by its circumstances that it was visited by a peculiar judgment. Fiery serpents were sent: their bite was certain death. Human power could interpose no protection, nor provide any remedy.

But God in His mercy pitied them, and proposed to them a remedy. It was provided for them in an object altogether external to themselves. The healing power placed in the Serpent of Brass in no way emanated from, in no way depended on, those to whom it was proposed. The Brazen Serpent had its efficacy in itself. God had placed it there: and it was an efficacy so potent, so certain in its operation, that all who were reached by it were healed, and that effectually. Death departed, and life came.

But who were reached by it? All who were not too proud, or too indifferent, or too mistrustful to look to it. In order that all might look to it, it was raised on high, in the very midst of, and in close

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proximity to, those who were perishing. It was concealed in no secret sanctuary: it was hidden by no veil. No messenger was needed to seek and bring it from afar. It was not in the height, that they should inquire after it there; nor in the depth, that they should seek it there; but it was nigh them, present before their eyes. And lest there should be any one ignorant of its healing virtue, or any one who should question whether that virtue was designed, individually, for *him*, Moses was sent as the authorised interpreter of God's will respecting this. Moses as sent from God authoritatively declared that fulness of healing power was there: and he invited —nay, commanded all the bitten to look. He did not limit the invitation. He did not restrict it to those who felt *acutely* the pain of the bite, and deny it to others who felt it *less*. He did not prescribe what should be the nearness of the look, or its steadiness, or its clearness. He made no such distinctions either as to the character of the look, or as to the degree of apprehended pain; but he commanded *all who were bitten* to look. Their title to look, therefore, was found in the fact of their misery—in the fact that they were bitten and were perishing. How important to observe this: for this is a point on which many souls are, not unfrequently, greatly exercised. "We believe," say they, "that all fulness of salvation is in Christ, and in Him alone. *That* we doubt not. But our question is, whether *we* have a title to look. If we found in ourselves any evidence of good—if we felt the burden of our sins more—

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if we appreciated more deeply our sinfulness and better estimated the preciousness of Christ—if our motives in seeking Christ were pure or less selfish—if, in a word, we could find in ourselves any evidence of our election, then we should feel confidence to look: but, feeling as we do, we cannot. We fear that that salvation is not intended for us." Thus although they acknowledge their need of Christ, and own that all salvation is in Christ, they yet stand aloof, looking on themselves as if they were cut off from it. Now, what is the error here? It consists in not seeing that our title to look is found in the fact of our ruin. Are there no tokens of moral ruin in us? Do we doubt that we are the sinful, corrupt children of Adam? Well then to us, as such, the commandment to look is sent. That commandment authorises us to look—nay, makes it a sin not to look. The salvation that is in Christ is not proposed to fallen angels, but *is* proposed to fallen men. If then, I repeat, we own ourselves to be the lost, corrupt children of Adam, we find in the very fact of being so, the evidence that the message of mercy is addressed to us. Our ruin is our title. We have not to say, "Do I appreciate this ruin adequately—do I feel my sin sufficiently?" Alas, who estimates his sinfulness as he ought to estimate it. Want of right appreciation is one of the chief characteristics of fallen man. We estimate nothing adequately; neither God, nor Christ, nor sin, nor grace, nor glory. If our title to look were grounded on the strength or adequacy of our appreciations,

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we certainly should have no title. The question is not this, but whether the soul knows that its ruin is such that there can be no hope except in God. It was this that the dying Israelites recognised. They knew that the poison was in their veins, and there was in themselves no remedy. Therefore, when they found that God had visited them and placed before them an object in which healing power was, and had appointed as the means of connexion with that healing power, a look; and had sent His servant to bid them all to look, they hesitated not. They did look, and they were healed.

In every inquiry then respecting the aspect in which the Cross of Christ is to be set before men as men, we have always to remember this type, and to test our thoughts thereby. If they answer to this test, they are true—if not, false and deluding. If we preach the Gospel with less freeness than is indicated by the Serpent of Brass, we preach it not according to God's word. Nevertheless, we have equally to remember that Christ did not bear the judgment of the sins of any except His believing people. It was *their* sins, not those of the world, that He brought up (ἀνήνεγκε) and presented for judgment in His own body on the accursed tree. Take heed of saying that the world's sins were borne by Him, for then the world would be absolutely forgiven. Every one who has Jesus for his substitute is everlastingly saved. Substitution is salvation. We must be very careful, therefore, to distinguish between these two aspects of the Cross of Christ:

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that in which we preach it in all freeness to the world, and that in which we speak of it as the power of accomplished salvation to every one that believeth. Neither of these aspects is to be neutralised by the other. Often, indeed, men refuse to submit their understandings to the guidance of God's word, and instead of humbly listening, reason, and refuse to receive any thing that they cannot fully comprehend. When this is the condition of the heart, there is an end to all progress; for there is nothing that we fully comprehend. There is not one revealed truth taken with all its connexions, in which, if I choose to reason about it, and draw inferences according to my own thoughts, I should not find difficulties: and has God ever told us that we shall be able to solve all difficulties? Hereafter we shall be able, for then we are to "know even as also we are known;" but now "we know in part, and we prophesy in part, and see through a glass, darkly." At present I am only concerned to know these two things, first, *what* God has been pleased to reveal in His word; secondly, in *what aspect* it is presented. That aspect I am to receive, and that aspect to present to others, notwithstanding all apparent difficulties. These difficulties we leave with God, who will, by and bye, explain all things, and "be justified in His sayings, and overcome when He is judged."

Whenever, therefore, any, by means of the look of faith, become connected with the saving power that is in Christ, they receive according to our Lord's

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own words, "eternal life." And is not every one who receives eternal life regenerate? To receive eternal life, and to be regenerate, are only different expressions for the same thing. He who has looked believingly at Jesus is regenerate. It is this connexion between regeneration and the look of faith at Jesus that is so often overlooked in reading this passage. The moment we see this, we shall never after read this chapter as if it spoke of separate detached branches of truth. We shall recognise the connexion, and see its value.

Think of the importance of this connexion. Do you desire that any dear to you should become regenerate? What will you say to them? Will you simply exhort them to be born again? Exhortation to an end unless accompanied by clear instruction as to the means, what does it profit? Will you merely tell them to pray that they may be born again? Will you turn them to Ritualism as their hope, and tell them that the priestly hand of man regenerates? Or will you bid them do nothing, but to wait listlessly God's appointed time, if such appointed time there should be? Such are the devices of man, but what does the word of God tell us? It tells us that "the foolishness of preaching" is the instrument whereby "God saveth them that believe." If there be those whose regeneration we desire, He bids us speak to them of Jesus—of the love of Jesus—of the redemption that is in His blood. He tells us to place before them the Cross of Jesus—an object external to, and wholly discon-

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nected with themselves—an object, too, invested with all the attractiveness of saving love—to tell them that God has there placed everlasting pardon and quickening power of life, and to bid them to look there and to live. This is something very different from bare exhortation as to the necessity of regeneration, or even exhortation unto prayer. What if Moses after the Serpent of Brass had been placed in the midst of Israel had disobeyed the command of God, and instead of directing them instantly to look and be healed, had hesitated and told them that they were, as yet, too weak to look, or too distant to look, or that the time was not yet come for them to look; or if he had directed them to pray instead of to look, or had proposed something else than the appointed look as the means of connecting them with the healing power that was in that saving object? But Moses fell into no such sin. He directed to the appointed object; and a look at that appointed object healed.

Some have said (for the heart is very ready to invent for itself difficulties) "We cannot look, we have not the power." It is indeed very true that man has in himself no power to turn to God. He is "dead in trespasses and sins," and has neither power nor disposition to seek after God. "Death in trespasses and sins," denotes not only the absence and want of every right energy, but it also implies the presence of every wrong energy: for death toward God is life in respect of evil. We cannot draw too strong a picture of man's moral death.

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He is unable to turn to, or dispose himself for God. He has power for evil, but not for good. Nevertheless, we think not of impossibilities when God is before us. Israel were commanded to walk into the waters. They went on, and as they went, the waters divided. What if we have to prophesy to dead bones and say, "O ye dry bones, hear the word of the Lord." Do we hesitate? Do we say, they cannot hear? No, we think not about the dead bones, but of the quickening power of the living God. We speak to them, and life comes. Things that are impossible with men are possible with God. Our place, therefore, is not to talk about impossibilities, but simply to present the great saving object of faith, and to wait on God. He has put the word of salvation into our lips, and has commanded us to preach it unto every creature, saying, "Believe on the Lord Jesus Christ, and thou shalt be saved." Paul preached the saving power of the blood of Jesus: and the same power that enabled him to preach, opened Lydia's heart to receive his testimony, and the moment she did receive it, she was born of God. The Spirit of God (not making His own ministry prominent, but seeking to glorify the name of Jesus) directs the soul by means of the word of the gospel to Jesus. "Being born again," says the Apostle, "not of corruptible seed, but of incorruptible, *by means of the word of God*, ... and this is the word which by the gospel is preached unto you." (1 Peter i. 25.) It matters not whether it be the word read or the

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word heard. The Spirit of God by means of the Gospel message directs the soul to Jesus, in whom quickening power of life is. "In Him was life." He was in truth the Living One; but more than this, He is the quickening or Life-giving One. "The bread of heaven is He that cometh down from heaven, and giveth life unto the world." In the sixth of John, He spake of Himself not only as the manna that sustains life, but as that which imparteth or giveth life. What we need as sinners, is, not that which sustains life (for we have no spiritual life to be sustained) but what we need is something to communicate life. And this God has provided in giving the true manna. He is not only the sustainer of life in the case of those, who, having believed, have life, but He is the giver of life—the quickening One (ὁ ζωοποιῶν, ὁ διδους ζωήν) to those who have it not.

This truth respecting the quickening power that is in Jesus is frequently presented to us in Scripture. Thus in the Epistle to the Corinthians (2 Cor. iii.), when the Apostle is contrasting his own ministry as a minister of the New Testament with that of Moses as the minister of the first Testament, he speaks of Moses as returning to Israel from God and presenting them with the written commandment (γραμμα) which God's own finger had written. It was holy indeed and blessed—a transcript of God's own holiness, but there was in it no quickening power. On the contrary, it became to them, because of their inability to meet its claims, the ministration of death. But

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if, continues the Apostle, it be asked of us what we bring from God, we answer and say, We bring to you not a table of written precepts (*that* would not bring to you life) we bring to you Christ, and in ministering to you Christ, we minister unto you spirit (πνεῦμα) *i.e.*, spiritual life; for Christ as being God, one with the Father, and with the Holy Ghost, is Spirit in the same sense as they are Spirit, and as such has in Himself quickening power. The moment, therefore, the eye of the soul is turned in faith to Jesus we LIVE. We receive not only forgiveness of sins—not only righteousness, but life—life suited to the presence of God in glory—life preserved for us above the heavens in our risen and glorified Head. Otherwise, how could we be brought into that circle of heavenly glory which pertains to us as joint-heirs with Christ, unless we had powers adequate for that sphere of light, purity, and holiness—a sphere where all is according to the power and perfectness of God? Accordingly, life suited to this sphere of glory is communicated to us. It is communicated the moment we look believingly to Jesus. How clear then is the connexion between regeneration and the Cross of Jesus.

Thus too we are enabled in our conflicts with Ritualism, to meet its falsehoods, not merely negatively by rejection, but positively by counter declaration of truth. It is not well to meet falsehood merely by negation. If we assault any stronghold of error we should also be able to point to the fortress of Truth. Ritualism professes to impart

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heavenly life by priestly ministration. This has been the boast of Ritualism, Greek, Roman and Anglican, in every age. It was early made one of the favourite dogmas of those who, as soon as the Apostles died, began to depart from the faith, and turned unto fables. Many a Ritualist, however, maintains, that there is no salvation apart from Christ. Not unfrequently they speak much of Christ, asserting however, that His sacrifice was impetratory* merely (to use one of their own expressions)—that is, that it merely has efficacy to obtain certain aids or helps to salvation, in a word, that it brings salvability—not salvation. All who assert this, reject the Gospel; for the Scripture says, "by the foolishness of preaching God SAVETH them that believe"; and "saveth" is a positive unconditional word. "He that heareth my word," said the Lord Jesus, "and believeth on Him that sent me, HATH everlasting life, and shall not come into judgment, (κρίσιν,) but HATH PASSED (μεταβέβηκεν) from death unto life." Again, many who seem to speak much of Christ, maintain, nevertheless, that the link which unites to Him is not faith—individual personal faith, but ritual ordinances to be administered by the hands of (so called) priestly men. This also is not the Gospel; for the Gospel makes

* Thus Bellarmine—Sacrificium autem crucis non efficienter et immediate justificavit, sed tantum impetratorie et meritorie . . . . . Sacrificium crucis non justificavit immediate peccatores; sed placavit Deum, et impetravit ut, per debita media, peccatores ad salutem perducerentur.

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known not only where salvation is, but it also declares to us what God has appointed as the link to connect with that salvation: and that link is faith, and faith is *reliance*—reliance on an effectual work wrought for us by Another. What avails it to know that there is no salvation apart from Christ, if we invent for ourselves a false mode of connexion therewith? What avails the best and strongest anchor if there be no chain to secure connexion with its strength? He who forges for himself either a false anchor, or a false chain, must perish in the storm.

But Ritualists not unfrequently taunt the servants of the Truth with being unable to state distinctly what the means of regeneration are. "*We*," say they, "do not merely teach the necessity of regeneration, and then when men ask us as to the means, send them away unsatisfied; for *we* know the means. God has commissioned us to baptise, and so souls are quickened: whereas you go on exhorting men respecting regeneration, and bidding them pray that they may become regenerate, but means of regeneration you have none." Such is their taunt; nor can we say that it is altogether undeserved. It is a point on which evangelical teaching has not been devoid of a certain obscurity of thought and statement. We can, however, easily free ourselves from the charge, for we are well able to direct to the means of regeneration, and that, the only real and true means. By our words—"by the foolishness of preaching," we present to dying souls Christ as the Lamb slain —Christ as the anti-typical Serpent of Brass; and

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the moment any look believingly to the object we thus present, they are regenerate: life enters into them: they are born of God. The preaching of the Cross, therefore, is our *instrument* of regeneration. We bear this instrument, as it were, ever with us: we can use it in season and out of season: our testimony presents the Cross of Christ to perishing sinners: and whosoever in faith beholds it, lives. This is more than mere exhortation respecting regeneration: more than merely directing men to seek regeneration by prayer.

Well then may the servants of God glory in such a ministry. There must have been a joyful consciousness in the soul of Moses that he was engaged in a blessed service, when, going into the midst of the perishing multitudes, he placed before them an object in which power of perfect healing was, and said, "Look, and ye shall live." We may be discouraged, perhaps, at finding our ministry despised or rejected. Spiritual disease, we know, is little heeded, and its remedy little sought after. Multitudes during the personal ministry of the Lord Jesus flocked to Him for the cure of their bodily diseases, who responded not at all to His anxiety to become the everlasting refuge of their souls. We must not, therefore, be surprised to find our testimony to the saving power of His one sacrifice despised. Not indeed but that a want, on our part, of earnestness, and simplicity, and clearness, in preaching the saving power of the blood of Jesus, affects, very materially, the result. The present, however, is, as the Scripture declared it would be, a day peculiarly

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marked by the rejection of Truth. God has plainly told us that in this dispensation Truth will not prevail. It is to share the rejection of His Son. The majority will be against it, not with it: so that if we measure the preciousness of God's Truth by the number of its servants or the extent of its diffusion, we may as well abandon it at once. It is of another dispensation—not of this, that it is written, "Truth shall spring out of the earth, and righteousness shall look down from heaven." (Psalm lxxxv. 11.)

Truth, however, loses not its preciousness by being scorned. Nor do all scorn it. There are some who say, "Lord, I believe; help thou mine unbelief." And all such, feeble though they may be, are blessed for evermore. Christ is God's gift to them: Christ in all the fulness of His glorious Person: Christ in all His offices: Christ in everything that He has been or shall be manifested to be—all this fulness is, by God's inalienable gift, theirs.

The blessings given in Christ are not given detachedly or in fragments; although we may learn respecting them gradually. To have, and to be acquainted with what we have, are different things. The moment we believe, all things are ours; forgiveness, righteousness, acceptance, life, love, glory. Yet our acquaintance with these things, is, at the best, limited and partial; and some believers live and die without anything worthy of being called a realisation of their portion. Even in the true Church of God there are more like Thomas than

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like Paul—persons to whom it ever need be said, "Be not faithless, but believing." Nevertheless, when any one is once viewed by God as being in Christ (and so God does view every believer), he is then for ever known, not in respect of that which he himself is, but on the ground of what Christ is. Before I believe, I am known simply in my own individuality, that is to say, in my nothingness, and worthlessness, and sin; but after I believe, I am known in all the excellency of the merits and worthiness of Christ. What a change is this! It does not indeed immediately involve a change correspondingly great in all my apprehensions and feelings. The heart even of a believer is often slow to learn. But how complete is the change in my relation to God as judicially estimated in His courts above. It is as if a name that had been written in a book of judgment and everlasting death, were suddenly recognised as transferred into another register—the register of life and glory. Such is the change. In what degree results proportioned to this wondrous change may be developed here, is another question. That will depend on the measure in which we, through the Spirit, learn the things that have been freely given to us of God. This, however, may be certainly affirmed, that new life is communicated to us the moment we believe; for there is then formed within us "the new man created according to God in righteousness and true holiness." Such is the description given in the Scripture; and it is enough. We are not concerned with

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accuracy of metaphysical definition; nor do we desire to be wise beyond what is written. All who have any spiritual consciousness can very easily apprehend the difference between our old nature—the old man inherited from Adam, which is "corrupt according to the deceitful lusts," neither having, nor capable of having, any good thing,—we can easily recognise the difference between this and that new principle of being, "the new man created according to God"—the embryo (when first it is created in us) of that perfect condition of holiness and glory which is finally to be ours, when we are changed into the risen likeness of Christ. This new power of spiritual life which is thus created in us, in utter antagonism to our old nature, is not a mere influence of the Spirit of God; nor is it the Holy Spirit personally (though the Holy Ghost comes to dwell with and to cherish it); but it is a creature (κτίσμα), a result of the creative agency of the Spirit, effected by means of the look of faith to Jesus. It is not difficult, therefore, to understand in what sense the believer has in him new life.

Yet our thoughts are not limited to this. God has also made known to us where the great repository of our life in all fulness is. "Our life is hid with Christ in God." Our possession of it *here*, in part, is the consequence of its being *there* in fulness. Whilst we say then that He is our redemption, and our sanctification, and our righteousness, we say also that He is our life. At present that life, as to its glory and its fulness, is hidden; but soon it is to

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come forth in its power, and then mortality and corruption and everything connected with myself as earthly, are to be "swallowed up." To be swallowed up is in one sense a thought from which we shrink. To be swallowed up of judgment, or of anything that would in that way overwhelm us, is terror; but to be swallowed up of life—life according to that unsearchable excellency in which it is known in Christ glorified, is not terror, but joy and blessing. To be swallowed up, so as for everything in me that is of the old man—everything that is earthly and that bears the likeness of the first Adam, to be swept away—to be as though it had not been, and for nothing to remain except that which is according to the heavenly likeness of Christ in glory—to be in this sense swallowed up of life, is triumph and joy unspeakable.

Such is the great final result of regeneration. Regeneration takes place here. It is effected *on earth* and is therefore said to be ἐπίγειον. *Here* we believe; *here* we are quickened. But if I speak of it when fully known in its manifested results, what does it involve? It involves the complete divestiture of my own natural being—of all in body, soul, and spirit, that is according to the likeness of the first Adam, and leaves me possessed of another condition of being, new, heavenly, spiritual, perfect, and glorious according to God. We have known what it is to bear the image of the earthy; we are soon to prove what it is to bear the image of the heavenly. We must take heed, therefore, when thinking of regen-

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eration, not to limit our thoughts to the present fact of "the new man" being created in us. In its full and perfect sense—the sense of which it will be understood by us in heaven, it involves the setting aside of everything in us that is cast in the mould of the first and earthy Adam, and the being, instead thereof, clothed upon with the likeness of our risen Lord.

Regeneration, therefore, as being the result of that power of life that dwells in Christ as the Son of the living God, is appropriately taught to us in the Gospel of John—that being the Gospel in which the glory of the person of Christ is made peculiarly prominent. It is *there* we read of Him as "the Life" and as "the Light," as "the Word that was with God and was God"—as the "Son of Man ὁ ὢν, (the Being-one) in heaven"—as One who is from above, and came down from heaven—as One who could say, "before Abraham was I AM." In Him was life in the same sense in which we ascribe life unto God. All fulness was in Him, "and out of His fulness have we all received." Such is the fountain from whom the springs of our new life flow.

But it was not sufficient, in order to meet our need, that He should be the Living One in the glory of His own divine and eternal life. It was needful also that He should know death—death under wrath, for we need not only life, but *redemption.* If instead of "taking hold of" us, He had been pleased to "take hold of" the holy angels in order to raise them into His own sphere of glorious

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being, Redemption would not have been needed, for the holy angels have never sinned. But "He taketh not hold of angels—of the seed of Abraham he taketh hold," that is, of the family of faith; for all who are of faith, the same are the children of Abraham. But they, the appointed family of God, were found in sin—"children of wrath, even as others;" and therefore redemption was needed: and redemption could only be by submission to wrath. The floods of Divine wrath must first be entered and passed through; but who could meet the wrath of the living God and bear it, and perish not? None but the man who was Jehovah's "fellow"—no other could go beneath that wrath and live. Yet this He did. Wrath which was our rightful due, He as His people's Substitute met. He entered the deep waters; and they overflowed Him. He placed Himself beneath the power of death; but He rose also from it: and we too have risen from it (viewed as God views us) in Him. So viewed, we have passed through judicial death, and are born again into a new sphere of heavenly and spiritual being above the heavens.

This was the truth that the Lord Jesus announced to Nicodemus when He said, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." The instruction was conveyed symbolically ("water" being a symbolic word): for at that time neither Nicodemus nor the disciples were prepared for a full unfolding of the truth. Types, symbols and parables were therefore

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employed by God, and by the Lord Jesus, for the communication of such truth as His people were not yet sufficiently ripe in knowledge to comprehend.

"Water" is continually used in the Scripture to denote the power of death. Think of the dark waters of which we read in Genesis, on which the Spirit of God moved, and out of which were brought the life and order which we now behold. The first creation was, in a certain sense, born out of water—"the earth standing out of the water (ἐξ ὕδατος) and in the water," thus affording an early type of God's acting in the midst of the power of death, and bringing out of it life, joy and gladness.

Again, at the flood. There, in an especial manner, "water" was known as the power of death and of wrath. What if we had seen the mighty floods gathering, and had heard the universal cry of anguish, and had beheld life swept from the earth, should we not have recognised in those floods the power of death? So likewise at the Red Sea, when Pharaoh and his host "sank as lead in the mighty waters." And when Jonah cried unto the Lord his God out of the fish's belly, and said, "I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about; all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy

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holy temple. The waters compassed me about even to the soul, the depths closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever; yet hast thou brought up my life from corruption, O Lord my God." So likewise in the Psalms, where the sufferings of a greater than Jonah are described. "Save me, O God, for the waters are come into my soul. I sink in deep mire, where there is no standing: I am come into deep waters where the floods overflow me." Ps. lxix. Thus, throughout the Scripture we find "water" continually used as the symbol of death and of wrath. And is it not needful that the power of the wrath thus symbolised should be met by us before we can enter into life? In our own persons, indeed, we cannot meet it. We should sink beneath its weight for ever. But in our Substitute we have met it. "If one died instead of all (*i.e.*, all believers, for of such he is speaking) then did the whole (*οἱ πάντες*—all believers) die.* 2 Cor. v. 14. How simple, how precious these words! The courts of God recognise substitutional death, so that believers are regarded as having judicially died when their Substitute and Representative died.† Such is the result of Christ's vicarious

* *Εἰ εἷς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον.*

† For which reason "water" is used in Baptism to represent the power of death and of wrath. "Buried with Him in baptism." "Water," therefore, in the third of John, as a symbolic *word*, represents to the ear, what "water" as a

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death for His people. He was the true Ark, provided to bear us safely through the waters. Christ, remember, is the Ark—not the Church. Have any taught you that the Church is the Ark? See that you cast from you the thought as one of the most dangerous of the snares of the father of lies. The Church, the Ark! Has the Church borne us through the waters of wrath? Has the Church become a Saviour to itself?—that body which because of its peculiar unfaithfulness and failure in its corporate character, as the Church, peculiarly merits wrath. How can that which merits wrath deliver from wrath? Never, therefore, listen to any delusive falsehoods respecting the Church being the Ark. Christ is the Ark. On Him the waters descended—Him they surrounded—through them He bore His people. In Him we passed through, and out of, the power of death, and are born into a new creation.

If then, as represented by our holy Substitute, we have passed through judicial death; if as viewed in Him we have lain for a season in the womb of death, and in Him have been born out of it, we can easily understand in what sense our maternal parentage may be ascribed to death. When we speak figuratively we say, that we are born of

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symbolic *thing* in baptism presents to the eye. In either case, it represents that power of death and wrath through which believers have, in their Substitute, passed. See this subject further considered in "Doctrine of Scripture respecting Baptism," as advertised at the end.

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water: that is to say, we have been born of death. It is thus we enter on a new, cleansed, regenerate condition of being. The result of dying representatively in our Substitute is, that we become *divested* of all that characterises us as the fallen children of the earthly Adam—*divested* of our earthy selves, and therefore cleansed. Without such divestiture, regeneration could not be; because he who is born again must, as a pre-requisite to the becoming possessed of a new condition of being, be divested of that condition of being that was previously his. And seeing that our first or natural condition of being is defiled (for sin has become inseparably bound up with all that we naturally are in body, soul, and spirit,) he who is divested of such a condition of being, may well be said to be *cleansed.* In this, consequently, we find the connection between cleansing, and judicial death received for us by our Representative. And thus the two meanings of "water" are connected. It represents judicial death: but to those who receive that judicial death in Christ, it represents everlasting cleansing.

But we read of the great Head of the Church, that "having been put to death in the flesh," because of His people's sins, He was also "quickened by the Spirit." We read likewise, that "the exceeding working of that mighty power which God wrought in Christ when He raised Him from the dead," was "to usward who believe"; and that we have been so reached by it that we are "quickened in Christ, and raised up together with Him, and

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made to sit together in heavenly places *in Christ Jesus.*" Here then we learn the character and the result of that quickening power through the Spirit, which, reaching us through and in Christ, has already enabled us to say that His resurrection and ascension into glory is *virtually* our resurrection and ascension into glory. Believers are not only quickened, but quickened *in Him.* In Him we are brought into a new creation where all things are according to God. When, as represented by our Substitute, we were shut up for a season into the darkness of judicial death, the exceeding working of that mighty power referred to in the text just quoted, was first put forth in raising Him as our Head; and we are personally reached by it as soon as the same Spirit causes us, by means of the Gospel, to look to Jesus, and so associates us personally and actually with that power of life which is in Him, and operates through Him. Accordingly, the agency by which we are quickened and brought in association with Christ risen, out of judicial death into the glory of this new creation, is fitly ascribed to the Spirit. It is in this sense that we are said to be "born of the Spirit."

The condition of those who are thus born of the Spirit is according to their parentage. As seen in Christ risen (for there we find the pattern of that new condition of being which is already ours in title, and to which we are finally to be conformed in body, soul, and spirit,)—as seen in our risen Head it is a condition of being altogether according to the

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Spirit. Here we bear the image of the first man who was earthy: there we are to bear the likeness of the last Adam who is a quickening Spirit. All the circumstances of our being there are spiritual. Even our bodies are to be spiritual bodies. Regeneration, viewed in the fulness of its scope, implies nothing short of being brought into that heavenly condition of being which pertains to our risen Lord. Hence we see the force of those words, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Our parentage as born out of death by the quickening power of the Spirit will be marked in all the circumstances of our condition. The whole condition of our being will be no longer material and subject to the laws which now limit our earthly being, but we shall be like the winds whose laws and whose course are beyond the apprehension and cognizance of human thought. "As the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Observe, it is not the Spirit that is here compared to the wind, but those who are born of the Spirit. *Their* condition is, by human thought, untraceable.*

The power by which this transformation (ultimately so complete and so glorious) is effected, reaches us whilst we are yet on earth. Regene-

* The force of the passage is, in great measure, lost by our not being able to use in English the same word to express Spirit and wind: in the original, πνεῦμα expresses both.

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ration takes place here. *Here* we hear the Gospel: *here* we believe: *here* we are quickened through faith in Jesus: *here* too we are to be changed into the risen likeness of our Lord, for we are to rise from the grave glorified. *Here* too the Lord Jesus accomplished that which secures to us all these blessings: for they flow from His death and resurrection, both which were accomplished by Him in the earth, before He ascended above the heavens. It was to this He referred when He said to Nicodemus, "If I have told you things that take place on earth (ἐπίγεια) and ye believe not, how shall ye believe if I tell you of things whose sphere is above the heavens?" ἐπουράνια—(על השמים) Things which (to speak typically) belonged to the earthly court of Israel's Temple, where the Altar and the Laver stood, ought to have been understood by one who worshipped in those courts. The washing received at the laver especially indicated that cleansing, not merely from our sins, but from our sinful selves, which regeneration brings. But Nicodemus, though a master in Israel, understood not even that which pertained to the Temple's earthly court. How then could he be taught respecting other mercies that belonged to the heavenly courts, or were hidden within the veil? He who was unable to discern the presence on earth of the true manna then present before his eyes, was not likely to understand any lesson that might be given respecting that hidden manna that was to be laid up beneath the mercy-seat in the holiest of all. If Christ be

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not recognised in His offices on earth, He certainly will not be discerned in His offices above the heavens.

When regeneration is thus viewed in connexion with the grace and power that is in Jesus, it ceases to be a terrifying thought. The words, "Verily, verily, I say unto you, Ye must be born again," will no longer be heard by us with hopelessness or dismay. To be divested of our wretched, corrupt, earthy selves, and instead thereof to be clothed upon with the risen likeness of our glorified Lord, is a thought not of terror, but of peace, and joy, and glory. Who would wish to retain one element of his earthy being—one characteristic of his fallen self? Who would not rejoice to be changed into the perfect likeness of his Lord? Yet this blessing, vast and unsearchable as it is, is brought to us and secured to us by what? By Christ as the Serpent of Brass—an object brought into the midst of our ruin—into the midst of the city of Destruction, and presented to sinners there,—that they might behold it and live. Hence the peculiar preciousness of this chapter. It is precious not only because of the view that it opens into the new creation and our glory there in association with our risen Head, but it is equally precious because of the simplicity with which it shows the means of attaining that new and heavenly life and glory. Faith in Jesus as the Serpent of Brass is the appointed means.

If we believe these things, may we not well say that we count all things but as dung and dross, com-

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pared with the excellency of them? This is what we *ought* to say, though probably there will be found a languor in our apprehensions, and a feebleness in our faith that may check the utterance. St. Paul recognised that the fact of the death and resurrection of his mighty Substitute had truly brought him to God and to glory above the heavens. He knew that the Spirit had been sent as the Spirit of power and of glory to strengthen him in the realisation of that truth. He sought therefore to realise it, that so, being strengthened by this knowledge, he might move on in the power of new hopes, against the tide of circumstances that never ceases to flow against those who seek to walk in fellowship with the Truth. He pressed forward not indeed uncertainly, but yet watchfully and earnestly, that he might lay hold on the final prize. He was earnest because God had commanded earnestness: he was confident, not because of his earnestness, but because he knew that a faithful and almighty hand had grasped him: for he speaks of laying hold of that for which Christ had laid hold upon him. The greater the feebleness, the more need is there to remind ourselves of the strength and faithfulness of that hand which has surely grasped the weakest of those who have hoped in the blood of the Lamb. Of all such we can say, that they are born of God: that they are under the care of a covenant Shepherd who has brought them into the inheritance of life, and keeps them in that "narrow" path of Truth and holiness, which alone leads thereunto.

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Atonement Saveth.

THE truth expressed by these words is the great key-stone of our hopes for time, and for eternity. Atonement brings to all those who are under it (not salvability merely but) SALVATION. All who are of the family of faith are under it. What then do we mean by Atonement?

ATONEMENT or APPEASEMENT is a priestly work of the Lord Jesus *directed towards God*, whereby by one oblation finished on the Cross, He has satisfied for ever* the claims of the Divine Government, and procured for all His believing people, not only pardon, but acceptance, and *rewardableness* according to the value of His own meritorious obedience, which has been presented to God, and accepted by God for them.

The claims of God's holy government in relation to man were made known at Sinai. Thence He promulgated His Law—a Law whose claims cannot be remitted or lowered, because they are founded on His own essential and unchanging holiness. The great *mandatory* commandment of the Lord is, Thou shalt love God perfectly, and manifest that love in thought and in action, perfectly and always.

* Εις το διηνεκες—*in perpetuity.*

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The great *prohibitory* commandment is, "Thou shalt not desire," (ουκ επιθυμησεις, *see* Rom. vii. 7)—that is, thou shalt not desire anything evil—anything that is forbidden by God.

The Law pronounced blessing and eternal life on any who should keep it; but it pronounced curse and eternal judgment on all who should violate it even once, if only in thought. "Cursed is every one who continueth not in all things that are written in the book of the Law to do them" (Gal. iii. 10). From Mount Gerizim was pronounced the blessing: from Mount Ebal the curse.

The Law cannot remit or lower its claims; for its claims are founded on the essential and unchanging holiness of God. And the Law, having been promulgated, must be fulfilled. "Verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass from the Law till all be fulfilled."

The Law demanded:—

I. The absence of all wilful transgression.

II. The absence of sins of ignorance.

III. Perfectness in the inner man.

IV. Perfectness in developed character.

V. Unreserved and unremitting devotedness to God.

But we naturally have none of these things. Instead of being without wilful transgressions, and without sins of ignorance, in both we abound.

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Instead of perfectness in the inner man, unfathomable depths of corruption are there.

Instead of perfectness of character, the things that ought to be absent are present, and the things that ought to be present are absent.

Instead of being unreservedly devoted to God, we are unreservedly devoted to ourselves.

Such is our condition. And all this moral leprosy has come upon us as a consequence of the Fall. It is the result of Adam's first sin, for with him we had, by God's appointment, a *legal oneness.* He sinned, and his trangression brought upon him, and upon us, "judgment unto condemnation" —one of the first and chief results of that judgment being, the presence and dominance in us of Indwelling Sin, whereby all power of doing good is supplanted by the abiding presence of energetic evil. Who can tell the thrill of anguish and horror unutterable that must come on the soul when, in eternity, it too late discerns the truth of these things.

We are thus shut up into utter hopelessness. We find ourselves heirs of wrath, strong for evil, powerless for good. "The Law worketh wrath." "If there could have been a law which could have given life, verily righteousness should have been by the Law, but the Scripture hath concluded all *under sin.*" The Law can stir up the workings of sin within us: it can work "all manner of concupiscence" (*see* Rom. vii.): but it cannot

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deliver from those workings. "By the Law is *the knowledge of* sin." "The Law entered that the offence might abound" (Rom. v.).*

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* It is the prerogative of God alone to determine, and by His Law to make known unto us, what is and what is not, sin. Man is full of sin; and yet he knows it not. "I had not known sin but by the Law, for I had not known lust [evil desire, επιθυμια] except the Law had said, Thou shalt not lust—ούκ ἐπιθυμησεις. In our flesh there is nothing but evil desire" ("The flesh lusteth against the Spirit"); and that evil desire is sin.

Men refuse to acknowledge this. Wilful disobedience is the only form of sin that they recognise. Thus, in a "Catechism for the Salvation Army," published by Mr. Booth, he says, in answer to the question "What is sin?" "*Sin consists in doing that which we know to be wrong, inwardly or outwardly, or in not doing that which we know to be right.*" This statement is in direct contradiction to that I have just quoted from the Romans. *Our* apprehensions, not *God's Law*, are, by Mr. Booth, made the test of what is and what is not sin. Sins of ignorance are no sins according to Mr. Booth: and yet for sins of ignorance the Sin Offering was specifically appointed by God. Paul, whilst persecuting the saints, thought he was doing God service; consequently, according to Mr. Booth, he sinned not. Yet Paul calls himself "the chief of sinners." Shall we say that he was mistaken?

Mr. Booth further says:—

"Does God require obedience to a law, the keeping of which He knows to be utterly impossible?"

"No. We cannot imagine a benevolent Being requiring from us that which is impossible, and then condemning us for not doing it. His service is a reasonable service, and His commandments are not grievous."—*Catech.*, p. 4.

Did not God legislate from Sinai? Did He not thence promulgate a Law which He knew that man, because of his innate sinfulness, could not keep; but which man, ignorant of that innate sinfulness, said that he could keep? Are

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There never could have been any hope for such as we, if God, in the infinitude of His grace, had not been pleased to declare that His holy Courts admit the principle of SUBSTITUTIONAL service. Further, He announces that He has appointed for all "who are of faith," *a surety* (εγγυος) or *sponsor*, who undertaking all their responsibilities, has become their *alter ego*—their other self, and accomplished in *their stead* all that is needed to supply a valid and sure title to everlasting life in glory.

The Eternal Son voluntarily undertook to be that Sponsor. Humbling Himself to be born of a woman, and made under the Law (that so He

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we not expressly told by the Apostle, that the object of God in thus legislating was to prove to men their incapacity, and to magnify the riches of His own grace in providing One who should substitutionally obey, and substitutionally suffer? "If there had been a Law given which could have given life, verily righteousness should have been by the Law. But the Scripture hath concluded all under sin, that the promise by faith in Jesus Christ might be given to them that believe."

Mr. Booth further says:—

"What then is the law that He expects us to keep?"

"The law of love, as laid down and described by Jesus Christ, when He said:—'Thou shalt love the Lord thy God with all thy heart,' or, in other words, love and serve God, according to your knowledge and ability, and He will be satisfied."—*Catech.*, p. 4.

This, certainly, is not the doctrine taught to us in the Epistles to the Romans and the Galatians. "It is a different gospel which is not another." Shall we follow Mr. Booth or the Apostle? Will his words, or the Apostle's, be recognised as true in the last day?

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might fulfil the Law) He formally assumed the responsibilities of all the family of faith, engaging to do everything, and to suffer everything that was necessary *Godward*, in order to deliver them from wrath, and secure to them an inalienable title to life and glory. His appointment to this Suretyship was founded on the Justice of God, which required that there be no sin that was not punished; and it was founded also on the Love of God, who determined not only to deliver from wrath, but to bring also to His own bosom, and unto His glory those who personally deserved wrath. It was necessary, therefore, that that Substitute should, in the stead of His people (even all who should believe) meet every requirement of God's Law that demanded perfectness of obedient service; and likewise that He should bear all the penalties appointed to Him as the Substitute, because of our disobedience: for we owe unto God a *double* debt—a debt of obedience, and because of failure in that, a debt of penal suffering. Both must be paid. The penalties must be borne, and the perfect obedience rendered, otherwise there could be no atonement, and consequently, no salvation. "Not one jot or one tittle shall in any wise pass from the law till all be fulfilled." God must be righteous and uphold the claims of His holy Government, before He can justify. He does not forgive until the service of "the Righteous One, His Servant," has enabled Him to say, I have

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"glorified the Law and made it honourable." Accordingly, of our holy and blessed Substitute it is written, "This is His name whereby He shall be called, Jehovah our righteousness" (Jer. xxiii. 6): and to forgiven Jerusalem (and equally unto us) it is said, "This is that which shall be unto her proclaimed, Jehovah is our righteousness."* Thus, and thus only, are all the family of faith, whether in earth or in heaven, enabled to say, "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Isa. lxi. 10).

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believing people), in "His own body, to the tree" for judgment; and there they received judgment from the hand of God, as it is written, "a curse of God is he that hangeth on a tree." There the hand of man in all *its* power was put forth against Him: there the hand of Satan in all *its* power (for Satan had a title to bruise His heel) was likewise put forth against Him: there it "pleased Jehovah to bruise Him, and to put Him to grief," and so "His soul was made an offering for sin."

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Strong bulls of Bashan have beset me round.
They gaped upon me with their mouths,
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And all my bones are out of joint:
My heart is like wax;
It is melted in the midst of my bowels.
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But at the same moment that He bore the curse of God's violated law in our stead, He also in our stead presented unto God His own essential, inseparable perfectness. He "*offered up Himself*": and He was Emmanuel—"the man that is My fellow, saith the Lord of Hosts." He was made a curse for us; but at the same time He gave "Himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. v. 2.) The words שָׂרַף *to burn up in the devouring flame*, and קָטַר *to burn for fragrance*, are both sacrificially applied to Him. His direst suffering was the result and the evidence of His perfected obedience, and of that inconceivable fulness of love which He bore towards God, and towards God's people—a fulness which God alone could understand and appreciate. Truly He glorified God in the fires, for He was bearing the curse of God, in order that He might glorify God, and save God's people. Never, therefore, did God delight in Him more than when, for our sake, He was bruising Him; for all that He suffered had for its object the glorifying God's justice, that God might be enabled righteously to manifest His love. We may bruise frankincense and burn it; but the more we bruise or burn it, the more we find its intrinsic fragrance developed. Fragrance is the only possible result. The frankincense has been bruised and burned: its fragrance has ascended up before Him:

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He has welcomed it: and the feeblest believer stands under the ascription of its preciousness for ever and ever.

In thinking of the work of the Lord Jesus on the Cross, we have also to remember that He was there a Priest as well as a sacrifice. All the words applied to Him as the Offerer in Hebrews ix. are *priestly*. No sacrifice could be offered on the altar save by the hands of a Priest. "Every high priest is ordained to offer gifts and sacrifice; wherefore it is of necessity that this man [Jesus] should have something also to offer" (*see* Heb. viii. 3). The sacrifice offered must not only be in itself perfect, but the manner of its offering must be likewise perfect. None but one who was "Jehovah's fellow" (*see* Zech. xiii.) could offer unto Jehovah *worthily*. Accordingly, as no one but Emmanuel was suited to be a sacrifice, so no one but Emmanuel could be a Priest competent to offer. It needed One who had perfect acquaintance with and perfect fellowship with the ways and the holiness of God. It needed One who appreciated fully the nature of sin, and understood what was involved in the infinitude of man's moral distance from God. Such knowledge of sin and of holiness, no creature hath; and therefore, no One except He who was "Jehovah's fellow," could have so thought, or felt, or spoken, as to "offer" *meetly*. But Jesus was "Jehovah's fellow." He was the Son of the Father's bosom—"the brightness of His glory, and the express image of

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His Person." No one could be an atoning sacrifice, and no one an atoning Priest, except He. Accordingly, He presented Himself, and offered. His service was accepted, the Aaronic priesthood ceased, and He was accosted (προσαγορευθεις) of God as a High Priest for ever after the order of Melchisedek—One who reigns in the power of everlasting righteousness, and everlasting peace, and thence comes forth to minister for ever, both now and in eternity, things that "eye hath not seen, nor ear heard," for the sustainment and blessedness of God's people: for He is "a Priest for ever." He entered on His eternal Melchisedek Priesthood after He had accomplished all that had been foreshadowed in the Aaronic Priesthood *of atonement* (Lev. xvi.), and in the Aaronic Priesthood *of presentation.* Faith, therefore, in contemplating the Cross, and Him who offered on it, sees there not only the holy Victim, but the great atoning Priest clothed in the holy white linen garments, and with the linen mitre upon His head, approaching God in His heavenly sanctuary with incense and with blood, there to offer, and there to apply in the manner worthy of God, the perfectness of His One oblation. It needed not only that the Victim should be perfect, but that the manner of its presentation should be perfect likewise. This could not have been unless Jesus, in atoning, had been Priest as well as Sacrifice.

That which He had to do and to suffer as the

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Sponsor, was determined by the Father, and the Son, and the Holy Ghost, before the world was. God only knows, and He only could appoint that which was necessary on the part of the Sponsor to satisfy the claims of His holiness and justice. All things (whether little or great) that were then appointed to the Sponsor were, when once appointed, alike necessary to fulfil the work which the Sponsor undertook to accomplish.

His work in making Atonement was distinctly *God-ward.* Atonement has God for its object. The Priest in atoning has his face turned towards God. JUSTICE had to be satisfied, and in order to satisfy JUSTICE, wrath must be appeased both by the *appointed* penalties (the penalties appointed to the Sponsor) being borne, and also by absolute perfectness being presented. "Go quickly unto the congregation," said Moses to Aaron, "and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation: and behold, the plague was begun among the people. . . . . And he stood between the dead and the living; and the plague was stayed" (Numbers xvi. 46).

These words should ever be present to our minds when we think of Atonement. The expressions used both in the Old Testament and the New, to denote Atonement, distinctly indicate offering *presented unto God to appease wrath.*

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Our Surety's service was voluntary, and therefore meritorious. It was the service not of a creature, but of Emmanuel: therefore it was infinitely meritorious. God only could estimate its value. He has estimated it: and according to its value He has blessed the family of faith. They are not merely pardoned: they are not merely accepted. They are accepted under the value of an infinite meritoriousness, according to which the award is. Their rewardableness is according to the merits of their Sponsor. Their title is founded *exclusively* on that which their Sponsor has wrought *in their stead.* Such is the necessary result of the *legal oneness* which God has granted them with Him. Having appointed *that,* He also appointed to them as one of the results, *union in Life* with Him through the Spirit. It is one of the *rewards* granted to them, in consequence of their standing under the meritoriousness of their Surety. But the title to this, and all other blessings given, whether in earth or in heaven, is founded on the meritoriousness resulting from the *legal oneness.* The links in the golden chain of blessing are many. They are not to be separated; but they must be *considered* separately.

Union through the Spirit with Christ as the Second Man, the last Adam (always the foreappointed heritage of God's people), is actually granted to them the moment they are brought into the fold of faith. They become one with Him in glory, and will in due time be changed

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into His risen likeness; and so will reign with Him in life above the heavens. "If by the offence of the one, death reigned by means of the one, much more shall they that receive the abounding of grace, and of the gift of righteousness, reign in life through THE ONE Jesus Christ" (Rom. v. 17). Their redemption, so far as regards the payment of the mighty price, is complete. It was finished on the Cross: but "the redemption of appropriation" (as it is called in the Ephesians), that is to say, the time when that which has been redeemed shall be manifestly appropriated by Him who has redeemed it, is not yet come. For this believers wait. In the meanwhile, even whilst yet militant in the earth, whilst yet having to say, "in me, that is in my flesh, there dwelleth no good thing," they are delivered from their natural condition of servitude to Sin. Sin is no longer their master; though it struggles to regain its *mastership*, it never can. Its *title* to reign over them is annulled (καταργεται) by the Cross, and they are transferred into the service of Another—the service of God. They stand no longer "under Law," but "under grace." In order that they may have the practical power of serving God, "the new man" is created in them, and the Holy Ghost is sent abidingly to dwell in them, that by Him "the new man" might be strengthened and sustained. Thus sure results, more or less developed, are produced—results not dependent on the feeble and fickle will of the

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creature, but wrought by the faithful and effectual power of God.

These and many like things are inseparable concomitants of *pardon.* None who are unpardoned have them; but the pardoned have them; and that, inalienably and for ever. The results, therefore, of being protected by Atonement are not contingent and doubtful, but fixed and certain. *Sure* blessings are received, though the degrees of development may vary. All who are brought under Atonement are brought into a new relation to God. They stand upon a new platform. Naturally, Death, surely leading to the Second death (the result of "judgment unto condemnation"), reigns over us; but when brought under Atonement, grace reigns over us unto eternal life. This is a radical change of relation to the government of God. The Covenant of grace, sealed in the blood of the Lamb, has also provided for us a Preserver—one who is a Shepherd and a Bishop of souls, and an Intercessor and Paraclete, and "a Friend that sticketh closer than a brother."

To blessings such as these—things that "eye hath not seen, nor ear heard," the Gospel, when received, bringeth. God "preacheth peace by Jesus Christ." The Lord Jesus in speaking of the sure blessedness of those who are *within* the fold of God, saith also, "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out and find pasture." "The Spirit and the Bride say, Come.

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And let him that heareth say, Come. And let him that is athirst come, and he that desireth (ὁ θελων), let him take the water of life freely."

The family of faith as atoned for rest *within* the fold. But they are instructed to point to "the door" by which they have entered, and to beseech others who are yet *without* to enter by that door, and to share their safety and blessedness—a blessedness of which they are able to declare the ground, and explain the results. They keep not themselves. They are "preserved" (τηρουμενοι) as well as called (*see* Jude 1).

The people of God belong to the Temple of God —an "unseen Temple, not made with hands." It is their dwelling-place—their appointed home. By means of the ATONING OBLATION once made, that Temple has been filled with incense-like fragrance, under which all the "Household of faith" stand. It encompasseth them in life, in death, in glory, and according to the excellency thereof they are blessed for ever. All is the result of the one ATONEMENT.

ROBERT STOCKWELL, Printer, Baden Place, Crosby Row, Borough, S.E.

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Atonement and its Results.

BY

BENJAMIN WILLS NEWTON.

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Advertisement.

MOST of the following papers have been for some time out of print. A desire having been expressed by some that they should be collected and published in one volume, I have complied with the request. All the papers have been revised.

B. W. N.

LONDON, *November*, 1882.

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Atonement Saveth.

THE truth expressed by these words is the great key-stone of our hopes for time, and for eternity. Atonement brings to all those who are under it (not salvability merely but) SALVATION. All who are of the family of faith are under it. What then do we mean by Atonement?

ATONEMENT or APPEASEMENT is a priestly work of the Lord Jesus *directed towards God*, whereby by one oblation finished on the Cross, He has satisfied for ever* the claims of the Divine Government, and procured for all His believing people, not only pardon, but acceptance, and *rewardableness* according to the value of His own meritorious obedience, which has been presented to God, and accepted by God for them.

The claims of God's holy government in relation to man were made known at Sinai. Thence He promulgated His Law—a Law whose claims cannot be remitted or lowered, because they are founded on His own essential and unchanging holiness. The great *mandatory* commandment of the Lord is, Thou shalt love God perfectly, and manifest that

* Εις το διηνεκες—*in perpetuity.*

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love in thought, and in action, perfectly and always.

The great *prohibitory* commandment is, "Thou shalt not desire," (*ουκ επιθυμησεις*, See Rom. vii. 7)—that is, thou shalt not desire anything evil—anything that is forbidden by God.

The Law pronounced blessing and eternal life on any who should keep it; but it pronounced curse and eternal judgment on all who should violate it even once, if only in thought. "Cursed is every one who continueth not in all things that are written in the book of the Law to do them." (Gal. iii. 10.) From Mount Gerizim was pronounced the blessing: from Mount Ebal the curse.

The Law cannot remit or lower its claims; for its claims are founded on the essential and unchanging holiness of God. And the Law, having been promulgated, must be fulfilled. "Verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass from the Law till all be fulfilled."

The Law demanded:—

I. The absence of all wilful transgression.
II. The absence of sins of ignorance.
III. Perfectness in the inner man.
IV. Perfectness in developed character.
V. Unreserved and unremitting devotedness to God.

But we naturally have none of these things. In-

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stead of being without wilful transgressions, and without sins of ignorance, in both we abound.

Instead of perfectness in the inner man, unfathomable depths of corruption are there.

Instead of perfectness of character, the things that ought to be absent are present, and the things that ought to be present are absent.

Instead of being unreservedly devoted to God, we are unreservedly devoted to ourselves.

Such is our condition. And all this moral leprosy has come upon us as a consequence of the Fall. It is the result of Adam's first sin, for with him we had, by God's appointment, a *legal oneness.* He sinned, and his transgression brought upon him, and upon us, "judgment unto condemnation" —one of the first and chief results of that judgment being, the presence and dominance in us of Indwelling Sin, whereby all power of doing good is supplanted by the abiding presence of energetic evil. Who can tell the thrill of anguish and horror unutterable that must come on the soul when, in eternity, it too late discerns the truth of these things?

We are thus shut up into utter hopelessness. We find ourselves heirs of wrath, strong for evil, powerless for good. "The Law worketh wrath." "If there could have been a law which could have given life, verily righteousness should have been by the Law, but the Scripture hath concluded all *under sin.*" The Law can stir up the work-

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ings of sin within us: it can work "all manner of concupiscence" (see Rom. vii.): but it cannot deliver from those workings. "By the Law is *the knowledge of* sin." "The Law entered that the offence might abound." Rom. v.*

* It is the prerogative of God alone to determine, and by His Law to make known unto us, what is and what is not, sin. Man is full of sin; and yet he knows it not. "I had not known sin but by the Law, for I had not known lust [evil desire, *επιθυμια*] except the Law had said, Thou shalt not lust—*οὐκ επιθυμησεις*. In our flesh there is nothing but evil desire—("The flesh lusteth against the Spirit"); and that evil desire is sin.

Men refuse to acknowledge this. Wilful disobedience is the only form of sin that they recognise. Thus, in a "Catechism for the Salvation Army," lately published by Mr. Booth, he says, in answer to the question "What is sin?" "*Sin consists in doing that which we know to be wrong, inwardly or outwardly, or in not doing that which we know to be right.*" This statement is in direct contradiction to that I have just quoted from the Romans. *Our* apprehensions, not *God's Law*, are, by Mr. Booth, made the test of what is and what is not sin. Sins of ignorance are no sins according to Mr. Booth; and yet for sins of ignorance the sin offering was specifically appointed by God. Paul, whilst persecuting the saints, thought he was doing God service; consequently, according to Mr. Booth, he sinned not. Yet Paul calls himself "the chief of sinners." Shall we say that he was mistaken?

Mr. Booth further says:—

"Does God require obedience to a law, the keeping of which He knows to be utterly impossible?"

"No. We cannot imagine a benevolent Being requiring from us that which is impossible, and then condemning us for not doing it. His service is a reasonable service, and His commandments are not grievous."—*Catech.*, p. 4.

Did not God legislate from Sinai? Did He not thence promulgate a Law which He knew that man, because of his innate sinfulness, could not keep; but which man, ignorant of that innate sinfulness, said that he could keep? Are we not expressly told by the Apostle, that the object of God in thus legislating was to prove to men their incapacity, and to magnify the riches of His own grace in providing One who should substitutionally obey, and substitution-

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There never could have been any hope or such as we, if God, in the infinitude of His grace, had not been pleased to declare that His holy Courts admit the principle of SUBSTITUTIONAL service. Further, He announces that He has appointed for all "who are of faith," *a surety* (εγγυος) or *sponsor*, who undertaking all their responsibilities, has become their *alter ego*—their other self, and accomplished in *their stead* all that is needed to supply a valid and sure title to everlasting life in glory.

The Eternal Son voluntarily undertook to be that Sponsor. Humbling Himself to be born of a woman, and made under the Law (that so He might fulfil the Law) He formally assumed the responsibilities of all the family of faith, engaging to do everything, and to suffer everything that was necessary *God-ward*, in order to deliver them from wrath, and secure to them an inalienable title to

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ally suffer? "If there had been a Law given which could have given life, verily righteousness should have been by the Law. But the Scripture hath concluded all under sin, that the promise by faith in Jesus Christ might be given to them that believe."

Mr. Booth further says:—

"What then is the law that He expects us to keep?"

"The law of love, as laid down and described by Jesus Christ, when He said:—'Thou shalt love the Lord thy God with all thy heart,' or, in other words, love and serve God, according to your knowledge and ability, and He will be satisfied."—*Catech.*, p. 4.

This, certainly, is not the doctrine taught to us in the Epistles to the Romans and the Galatians. "It is a different gospel which is not another." Shall we follow Mr. Booth or the Apostle? Will his words, or the Apostle's, be recognised as true in the last day?

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Strong bulls of Bashan have beset me round.
They gaped upon me with their mouths,
As a ravening and a roaring lion.
I am poured out like water,
And all my bones are out of joint:
My heart is like wax;
It is melted in the midst of my bowels.
My strength is dried up like a potsherd;
And my tongue cleaveth to my jaws;
And THOU hast brought me into the dust of death."

Such were the words of the Lord Jesus when He felt the power of that devouring fire of wrath which was kindled against Him when "He brought up our sins" for judgment. See all the passages in which שָׂרַף is used sacrificially.

But at the same moment that He bore the curse of God's violated law in our stead, He also in our stead presented unto God His own essential, inseparable perfectness. He "*offered up Himself*": and He was Emmanuel—"the man that is my fellow, saith the Lord of Hosts." He was made a curse for us; but at the same time He "gave Himself for us an offering, and sacrifice to God for a sweet-smelling savour." (Eph. v. 2.) The word

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In thinking of the work of the Lord Jesus on the Cross, we have also to remember that He was there a Priest as well as a sacrifice. All the words applied to Him as the Offerer in Hebrews ix. are *priestly*. No sacrifice could be offered on the altar save by the hands of a Priest. "Every high priest is ordained to offer gifts and sacrifice: wherefore it is of necessity that this man [Jesus] should have

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something also to offer." (See Heb. viii. 3.) The sacrifice offered must not only be in itself perfect, but the manner of its offering must be likewise perfect. None but one who was "Jehovah's fellow" [see Zech. xiii.] could offer unto Jehovah *worthily*. Accordingly, as no one but Immanuel was suited to be a sacrifice, so no one but Immanuel could be a Priest competent to offer. It needed One who had perfect acquaintance with, and perfect fellowship with, the ways and the holiness of God. It needed One who appreciated fully the nature of sin, and understood what was involved in the infinitude of man's moral distance from God. Such knowledge of sin and of holiness, no creature hath; and therefore, no one except He who was "Jehovah's fellow," could have so thought, or felt, or spoken, as to "offer" *meetly*. But Jesus was "Jehovah's fellow." He was the Son of the Father's bosom—"the brightness of His glory, and the express image of His Person." No one could be an atoning sacrifice, and no one an atoning Priest, except He. Accordingly, He presented Himself, and offered. His service was accepted, the Aaronic priesthood ceased, and He was accosted (προσαγορευθεις) of God as a High Priest for ever after the order of Melchizedek—One who reigns in the power of everlasting righteousness, and everlasting peace, and thence comes forth to minister for ever, both now and in eternity, things that "eye hath not seen, nor ear heard," for the sustainment and blessedness of

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God's people: for He is "a Priest for ever." He entered on His eternal Melchizedek Priesthood after he had accomplished all that had been foreshadowed in the Aaronic Priesthood *of atonement* (Lev. xvi.), and in the Aaronic Priesthood *of presentation*. Faith, therefore, in contemplating the Cross, and Him who offered on it, sees there not only the holy Victim, but the great atoning Priest clothed in the holy white linen garments, and with the linen mitre upon His head, approaching God in His heavenly sanctuary with incense and with blood, there to offer, and there to apply in the manner worthy of God, the perfectness of His One oblation. It needed not only that the Victim should be perfect, but that the manner of its presentation should be perfect likewise. This could not have been unless Jesus, in atoning, had been Priest as well as Sacrifice.

That which He had to do and to suffer as the Sponsor, was determined by the Father, and the Son, and the Holy Ghost, before the world was. God only knows, and He only could appoint that which was necessary on the part of the Sponsor to satisfy the claims of His holiness and justice. All things (whether little or great) that were then appointed to the Sponsor were, when once appointed, alike necessary to fulfil the work which the Sponsor undertook to accomplish.

His work in making Atonement was distinctly *God-ward*. Atonement has God for its object. The

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Priest in atoning has his face turned towards God. JUSTICE had to be satisfied, and in order to satisfy JUSTICE, wrath must be appeased both by the *appointed* penalties (the penalties appointed to the Sponsor) being borne, and also by absolute perfectness being presented. "Go quickly unto the congregation," said Moses to Aaron, "and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation: and behold, the plague was begun among the people. . . . And he stood between the dead and the living; and the plague was stayed." (Numbers xvi. 46.)

These words should ever be present to our minds when we think of Atonement. The expressions used both in the Old Testament and the New, to denote Atonement, distinctly indicate offering *presented unto God to appease wrath.*

Our Surety's service was voluntary, and therefore meritorious. It was the service not of a creature, but of Immanuel: therefore it was infinitely meritorious. God only could estimate its value. He has estimated it: and according to its value He has blessed the family of faith. They are not merely pardoned: they are not merely accepted. They are accepted under the value of an infinite meritoriousness, according to which the award is. Their rewardableness is according to the merits of their Sponsor. Their title is founded

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exclusively on that which their Sponsor has wrought *in their stead.* Such is the necessary result of the *legal oneness* which God has granted them with Him. Having appointed *that,* He also appointed to them as one of the results, *union in Life* with Him through the Spirit. It is one of the *rewards* granted to them, in consequence of their standing under the meritoriousness of their Surety. But the title to this, and all other blessings given, whether in earth or in heaven, is founded on the meritoriousness resulting from the *legal oneness.* The links in the golden chain of blessing are many. They are not to be separated; but they must be *considered* separately.

Union through the Spirit with Christ as the Second Man, the last Adam (always the fore-appointed heritage of God's people), is actually granted to them the moment they are brought into the fold of faith. They become one with Him in glory, and will in due time be changed into His risen likeness; and so will reign with Him in life above the Heavens. "If by the offence of the one, death reigned by means of the one, much more shall they that receive the abounding of grace, and of the gift of righteousness, reign in life through THE ONE Jesus Christ." (Rom. v. 17.) Their redemption, so far as regards the payment of the mighty price, is complete. It was finished on the Cross: but "the redemption of appropriation" (as it is called in the Ephesians), that is to say, the

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time when that which has been redeemed shall be manifestly appropriated by Him who has redeemed it, is not yet come. For this believers wait. In the meanwhile, even whilst yet militant in the earth, whilst yet having to say, "in me, that is in my flesh, there dwelleth no good thing," they are delivered from their natural condition of servitude to Sin. Sin is no longer their master, though it struggles to regain its *mastership*; it never can. Its *title* to reign over them is annulled (καταργεῖται) by the Cross, and they are transferred into the service of Another—the service of God. They stand no longer "under Law," but "under grace." In order that they may have the practical power of serving God, "the new man" is created in them, and the Holy Ghost is sent abidingly to dwell in them, that by Him "the new man" might be strengthened and sustained. Thus sure results, more or less developed, are produced—results not dependent on the feeble and fickle will of the creature, but wrought by the faithful and effectual power of God.

These and many like things are inseparable concomitants of *pardon*. None who are unpardoned have them; but the pardoned have them; and that, inalienably and for ever. The results, therefore, of being protected by Atonement are not contingent and doubtful, but fixed and certain. *Sure* blessings are received, though the degrees of development may vary. All who are brought

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under Atonement are brought into a new relation to God. They stand upon a new platform. Naturally, Death, surely leading to the Second death (the result of "judgment unto condemnation"), reigns over us; but when brought under Atonement, grace reigns over us unto eternal life. This is a radical change of relation to the government of God. The Covenant of grace, sealed in the blood of the Lamb, has also provided for us a Preserver—one who is a Shepherd and a Bishop of souls, and an Intercessor and Paraclete, and "a Friend that sticketh closer than a brother."

To blessings such as these—things that "eye hath not seen, nor ear heard," the Gospel, when received, bringeth. God "preacheth peace by Jesus Christ." The Lord Jesus in speaking of the sure blessedness of those who are *within* the fold of God, saith also, "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out and find pasture." "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come, and he that desireth (ὁ θελων), let him take the water of life freely."

The family of faith as atoned for rest *within* the fold. But they are instructed to point to "the door" by which they have entered, and to beseech others who are yet *without* to enter by that door, and to share their safety and blessedness—a blessedness of which they are able to declare the ground, and explain the results. They keep not themselves,

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They are "preserved" (τηρουμενοι) as well as called. See Jude 1.

The people of God belong to the Temple of God —an unseen Temple, "not made with hands." It is their dwelling-place—their appointed home. By means of the ATONING OBLATION once made, that Temple has been filled with incense-like fragrance, under which all the "Household of faith" stand. It encompasseth them in life, in death, in glory, and according to the excellency thereof they are blessed for ever. All is the result of the one ATONEMENT.

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On Justification through the Blood and Righteousness of a Substitute.

THE first thought to which the mind should be directed in every question respecting Justification, respects THE JUSTIFIER. To whom belongs the right to justify? The answer is very obvious to all who admit the sovereignty and almighty power of God. As there is only one supreme Ruler and Legislator, so there is only one Judge to whom alone it belongeth to justify or to condemn.

Every question, therefore, respecting justification necessarily brings before us the judicial courts of God. The principles of those courts must be determined by God alone. Even to earthly governors we concede the right of establishing their own laws, and appointing the mode of their enforcement. Shall we then accord this title to man, and withhold it from the all-wise and almighty God? Surely no presumption can be greater than for the creature to sit in judgment on the Creator, and to pretend to determine what should, or should not, be the method of His government. It must be our place reverently to listen to His own exposition of the principles of His own Courts, and humbly to thank

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Him for His goodness in condescending to explain to us what those principles are. As sinners, we can have no *claim* on God. We have no *claim* to a revelation that should acquaint us with His ways.

The judicial principles of the government of God are, as might be expected, based upon the absolute perfectness of His own holiness. This was fully shown both in the prohibitory and in the mandatory commandments of the Law as given at Sinai. That Law prohibited not only wrong deeds and wrong counsels of the heart, but it went deeper still. It prohibited even wrong desires and wrong tendencies, saying, "Thou shalt not be concupiscent" (*ουκ επιθυμησεις*)—that is, thou shalt not have, *even momentarily*, one desire or tendency that is contrary to the perfectness of God. And then as to its positive requirements—it demanded the perfect, unreserved, perpetual surrender of soul and body, with all their powers, to God and to His service. Not only was it required, that love to Him —love perfect and unremitted—should dwell as a living principle in the heart, but also that it should be developed in action, and that unvaryingly. The mode also of the development throughout, was required to be as perfect as the principle from which the development sprang. Such love and such devotedness is rightfully due to God; and to withhold from Him His due, is sin.

If any among the children of men be able to show that they have in all things glorified God, His

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Courts are ready to recognise the fact. The God of Truth will recognise a truthful claim wherever it is found. But if we are unable to present any such claim—if corruption be found in us and in our ways —if in every thing we have fallen short and do fall short of God's glory, then it is obvious that however willing the Courts of God may be to recognise perfectness wherever it exists, such willingness can afford no ground of hope to those who, instead of having perfectness, have sins and short-comings unnumbered.

And if we see that such a mode of justification is, to us, hopeless, let us beware of murmuring against the strictness of the Divine requirements, as if we were displeased with God for refusing to be satisfied with less than *perfectness*. Such murmuring is not only useless but sinful. It has the sinfulness of rebellion, and of ingratitude too. It is in mercy that God has made known to us, as the unalterable principle of His Courts, that they will not justify on the ground of personal righteousness any one who cannot prove the possession of a righteousness that is, like His own, *perfect*.

What then have we to do? We have to enquire whether the Courts of God permit that a claim to the possession of righteousness should be presented, based, not on the title of what we personally are, but on the title of what has been *substitutionally* effected by another. Do the Courts of God admit the principle of substitution?

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This question, like the previous one, can only be decided on the authority of God. He alone can determine, and He alone can reveal, the principles of His own Courts. But His declaration, respecting the holiness of His own unbending Law, is not more plain, than is His revelation respecting a means of justification provided through a Substitute. The same Courts which would be ready to recognise the claim of personal righteousness (if such a claim could be advanced) are also willing to admit of a claim being preferred on the ground of being beneficially interested in the substitutional righteousness of Another.

It is impossible, however, that the principle of substitutional righteousness could be recognised in the Courts of God on behalf of those who had broken God's Law, unless a provision were made for bearing its penalties, as well as for fulfilling its commandments. According to the appointment of the Law, if there be a falling short in any of its requirements, then there is not only failure in respect of the attainment of righteousness, but as a consequence of such failure, *guilt*; and upon all guilt the Law pronounces curse—"Cursed is he that continueth not in all things that are written in the book of the Law to do them." "He that offendeth in one point is guilty of all." Consequently, if we are unable to prove the possession of perfect personal righteousness, that very inability leaves us under curse. We stand not merely as

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those who have failed in attaining the reward of righteousness, but as those who because of such failure are under the pronounced sentence of God's holy Law. He who has not *perfect* righteousness is a sinner, and every sinner is under curse.

If, therefore, grace is pleased to open a way of salvation through substitution, it is necessary that the Substitute should be One, able, both to meet all the demands of the Law in respect of perfect obedience, and also to bear the curse which the infraction of the Law had entailed on those whom, as a Substitute, He represents. Such a Substitute, Christ is. He came to sustain the dignity and holiness of the Divine government, as well as to open a door of mercy. He "magnified the Law" by perfect obedience to all its requirements, so that not one jot or tittle passed therefrom till all was fulfilled: and He also bore in life and in death all that was appointed to be borne in order that mercy might be exercised with a due regard to the claims of justice. There may be, and there is, love in God towards sinners; but there is also wrath in God towards unpardoned sin, and that wrath demands atoning or "appeasing" sacrifice (ἱλασμον). This "appeasement" Christ supplied, and thus the governmental holiness of God, before angels and men and Satan, was glorified, not only by the perfectness with which every commandment of His Law was kept, not only by the unswerving steadfastness with which its curse was borne, but also by the

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excellency and dignity of the Person of Him who voluntarily undertook to obey it and to suffer under it: for that Person was Immanuel—"the man that is my fellow, saith the Lord of Hosts." The dignity of the Person must not be overlooked whilst considering the perfectness of the work. All, therefore, who are recognised in the Courts of heaven as having such a One as their substitute, must necessarily be regarded as effectually freed from the penalty of their guilt, seeing that their Substitute has borne that penalty for them. They are regarded, too, as possessed of perfect righteousness, seeing that their Substitute has presented the perfectness of His own obedience in their stead.

Some modern writers, indeed, reject the doctrine of Christ's vicarious fulfilment of the Law on behalf of His people, as if it were not needed; and as if the righteousness referred to in such texts as, "He is the Lord our righteousness"—and "the righteousness of God which is by faith of Jesus Christ unto all, and upon all, them that believe," referred to something higher than any righteousness which could result from Christ's obedience to the Law. But let us beware of speaking or thinking lightly of the Law of God, or of the service of Him who undertook to obey it for His people. That Law was a transcript of the holiness of God; and none but One who was holy as God, and who was God, could meet for us its claims. Consequently, it is impossible that there can be anything higher,

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anything more perfect than the obedience rendered by Immanuel to the Law of God. Nothing can be more perfect than that which *is* perfect. Light that hath no darkness at all *is* light that hath no darkness at all; and such light can in no respect be surpassed or exceeded. Prolongation or extent of development cannot make perfectness more perfect. When a heavenly perfectness which had been from everlasting, and shall be to everlasting, was manifested for thirty and three years on this earth, the perfectness so exhibited was in no respect less excellent than that which had been in the ages that preceded, or which shall be in the ages that succeed, the period of its earthly development. The waters brought to David from the well at Bethlehem, and which he poured out before the Lord, were not less pure or less crystal because they were a part—a portion merely, of the well from which they were taken. As to purity and excellency there was no difference between the waters and the well. As was the well, such were the waters. Not indeed that such an illustration is adequate; for the fountain was, so to speak, present when He was in the earth who is "God over all, blessed for ever." The development, however, of the fulness that is in Him was no doubt limited during the days of His earthly service. It was limited as to time, and it was displayed but in part. Nevertheless, that limited period supplied the obedience by which believers are formally "constituted

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righteous"; and to that obedience attached the excellency of that heavenly and eternal Person whose obedience it was. When, therefore, the righteousness which Christ provided by His vicarious fulfilment of the Law is reckoned to us, we become possessed of a righteousness no less excellent, no less perfect, no less precious, than the Person of Him whose righteousness it is. "By the obedience of The One shall the many be constituted righteous,"* is a statement sufficiently distinct. The obedience of which it speaks cannot be understood of anything save the obedience which was manifested on earth by that Holy One who was "born of a woman, made under the Law"; and that obedience is said to be the means, the necessary means, to our being "constituted righteous." The fulfilment of the Law was no less necessary than was the bearing its penalties to the maintenance of the governmental holiness of God: and consequently both were required of the Heavenly Substitute—both were needful for our salvation. "Verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law till all be fulfilled." Did any one so fulfil it but Himself? And did He fulfil it on His own behalf? That could not be, for He was essentially the Righteous One. He fulfilled it to provide a righteousness for His believing people. Well then

* Διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ πολλοί. Rom. v. 19.

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may the righteousness so provided be said to be "the righteousness of God," for it is a righteousness in full conformity with the requirements of His holy Law—a righteousness which He can acknowledge as falling in nothing short of His own perfectness. It was needful for our justification that such a righteousness should be formally provided, and formally acknowledged in the Courts of God. Accordingly, there was a moment when the righteousness thus needed for the justification of God's people, *formally* began to be wrought out by their Surety, and there was a moment when the working out of that righteousness was *formally* accomplished. It began with the birth and terminated at the death of the Holy One: and it is in virtue of that which was thus *formally* wrought out and accomplished in the days of His flesh, that Christ's people are said to be "constituted," by means of His obedience, "righteous."

Thus too is supplied the reason why, in the Scripture, the non-imputation of sin is always spoken of as implying also the imputation of righteousness. In the arrangements of men, it is otherwise. Human tribunals may acquit or pardon; but their pardon is not accompanied by the imputation of righteousness, or by the reward of righteousness. Pardon, in human courts, is a negative act; it remits the penalty, but it bestows nothing. But in the Courts of God, pardon is always accompanied by the imputation of righteousness. And the reason

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is obvious. The sins of believers are remitted because the Holy One of God bore the appointed wrath: but in bearing it, He at the same moment presented His own spotless righteousness unto God. We cannot separate from Immanuel His own essential excellency. We may see Him bruised and given like beaten incense to the fire: but was incense ever burned without fragrance and only fragrance being the result? The service of Christ not only cancels the sin; it supplies in the place of that which it has cancelled, its own super-human excellency. We cannot have its nullifying power only; the other is the inseparable concomitant. So was it with every typical victim in the Law. It was stricken: but, as being spotless and without blemish, it, or a part thereof, was also burned on the altar for a "sweet savour." That savour ascended as a memorial before God: it was accepted for, and its value was attributed or imputed to, him who had brought the vicarious victim. If, therefore, we reject the imputation of righteousness, we reject sacrifice as revealed in Scripture: for Scripture knows of no sacrifice whose efficacy is so exhausted in the bearing of curse, as to leave nothing to be presented in acceptableness before God. The blood was "offered" on the altar, as well as "shed." It is on this account that the Apostle, in the fourth chapter of Romans, assumes the necessary concomitancy of the non-imputation of sin and the imputation of righteous-

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ness: for after saying that David describeth the blessedness of the man unto whom God "*imputeth righteousness without works*," he quotes a passage which speaks, not of the imputation of righteousness, but of the *non*-imputation of sin :—" Blessed are they whose iniquities are forgiven, and whose sins are covered: blessed is the man to whom the Lord will not impute sin." Thus, in the appointments of the Courts of God, wherever there is the non-imputation of sin, there is also the imputation of righteousness. Penalties were vicariously borne: perfectness was vicariously "offered." He who was the Sin-bearer was also the Offerer. In both these relations He was accepted. Destroy either of these relations, and atonement is not.*

* Even the Church of Rome, daring as they are in their assaults on revealed Truth, have not ventured *avowedly* to reject the doctrine of the imputed righteousness of Christ. In Can. xi. Sess. vi. of the Council of Trent, they pronounce their curse upon any who assert that we are justified by the "*mere* imputation of the righteousness of Christ." Now, false and absurd as the Canon is, it nevertheless shows that its authors were well aware that the imputation of Christ's righteousness was too clearly taught in the Scripture to be altogether ignored. Yet how absurd this Canon: for if the true Scriptural sense of "justify" be taken, how is it possible to say that any one can in the Courts of Heaven be regarded as possessed, by imputation, of all the righteousness of Immanuel, and yet that that person should not be accounted righteous *solely* on the ground of such possession? To say that the *mere* imputation of the merits of Christ is not enough to bring into a standing of righteousness before God, implies either that those merits are not divine and infinite: or if it be admitted that they are divine and infinite, how can that which is infinite, either need or receive augmentation? Romanists, I am aware, endeavour to escape

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"There is the very same need," says President Edwards, "of Christ's obeying the law in our stead, in order to the reward, as of His suffering the penalty of the Law in our stead in order to our escaping the penalty; and the same reason why one should be accepted on our account, as the other. There is the same need of one as the other, that the Law of God might be answered: one was as requisite to answer the Law as the other. It is certain, that was the reason why there was need that Christ should suffer the penalty for us, even that the Law might be answered; for this the Scripture plainly teaches. This is given as the reason why Christ was made a curse for us, that the Law threatened a curse to us, Gal. iii. 10, 13. But the same Law that fixes the curse of God as the consequence of not continuing in all things written in the Law to do them (verse 10), has as much fixed doing those things as an antecedent of living in them (as verse 12). There is as much connection established in one case as in the other. There is therefore exactly the same need, from the Law, of perfect obedience being fulfilled in order to our obtaining the reward, as there is of death being suffered in order to our escaping the punishment; or the same necessity by the Law, of perfect obedience preced-

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from this dilemma by altering the meaning of the word "justify. But the manner in which this is sought to be effected not only involves in equal absurdity, but marks an obliquity of purpose which I refrain from characterising as it deserves.

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ing life, as there is of disobedience being succeeded by death. The Law is without doubt, as much of an established rule in one case as the other. . . . It is absolutely necessary that in order to a sinner's being justified, the righteousness of some other should be reckoned to his account; for it is declared, that the person justified is looked upon as (in himself) ungodly; but God neither will nor can justify a person without a righteousness: for justification is manifestly a *forensic* term, as the word is used in Scripture, and a judicial thing, or the act of a judge. So that if a person should be justified without righteousness, the judgment would not be according to truth. The sentence of justification would be a false sentence, unless there be a righteousness performed, that, by the judge, is properly looked upon as his. To say, that God does not justify the sinner without sincere, though an imperfect obedience, does not help the case; for an imperfect righteousness before a judge is no righteousness. To accept of something that falls short of the rule instead of something else that answers the rule, is no judicial act, or act of a judge, but a pure act of sovereignty. An imperfect righteousness is no righteousness before a judge: for 'righteousness (as one observes) is a relative thing, and has always relation to a law. The formal nature of righteousness, properly understood, lies in a conformity of actions to that which is the rule and measure of them.' Therefore that only is righteousness in the

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sight of a judge that answers the law. The law is the judge's rule: if he pardons and hides what really is, and so does not pass sentence according to what things are in themselves, he either does not act the part of a judge, or else judges falsely. The very notion of judging is to determine what is, and what is not, in any one's case. The judge's work is two-fold; it is to determine first what is fact, and then whether what is in fact be according to rule, or according to the law. If a judge has no rule or law established beforehand, by which he should proceed in judging, he has no foundation to go upon in judging; nor is it possible that he should do the part of a judge. To judge without a law, or rule by which to judge, is impossible; for the very notion of judging, is to determine whether the object of judgment be according to rule; and therefore God has declared, that when He acts as a judge, He will not justify the wicked, and cannot clear the guilty; and by parity of reason, cannot justify without righteousness." ("*Justification by Faith Alone*," pp. 258, 260.)

If then the Courts of God admit this mode of justification founded on the substitutional obedience and suffering of Another, the next question we have to consider is—What is the link that connects with the means of justification thus provided by God? The link is *faith*. In all questions respecting justification, men seem to delight in perplexing as much

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as possible themselves and others, and in nothing has their invention been more fertile than in multiplying difficulties respecting the nature and meaning of faith. But we may at once free ourselves from all these entanglements by remembering that faith in its connection with justification, means simply reliance or dependence on that which another proposes to us, as the object of our dependence or reliance. And, in order to express this, the Scripture uses the words faith *in*, or faith *on* (πιστις εν or πιστις επι) or to believe *in*, or *on* (πιστευειν εν or επι)—words which unequivocally express "*reliance*," and utterly exclude the notion of justifying faith being the *mere* mental acknowledgment of a fact; or being any thing else than *reliance*, in the sense in which that word is universally understood. If I find myself confronted by a roaring torrent, and have no means of crossing the devouring flood except those provided and proffered by a friend—if I trust in my friend and in his competence, and prove my trust by committing myself (whether tremblingly or confidently) to his care, and spurn the thought of seeking any other means, no one questions that I rely on my friend, and on the means by him provided, or invents difficulties about the nature of such reliance, or doubts that such reliance implies entire passivity on my part, and consequently excludes all thought of *my own* agency. The following text may be taken always, as a safe and sufficient guide to the meaning of faith in its

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connexion with justification—"who through him (*i.e.*, Jesus) do believe in God, that raised him up from the dead, and gave him glory: that your faith and hope might be in God." It is very obvious that in these and similar passages the words "believe *in*," or "believe *on*," signify "*reliance*." Wherever there is such reliance of soul, *there* there is justifying faith. And if in some passages that treat of justification we find simply the word "believe," without the addition of "*on*" or "*in*," it equally denotes reliance; because, in the connexion in which it is used, it does not express the mere recognition of a fact, but it denotes that I believe God in respect of something that He proposes and promises unto me: and he who so believes God, relies on Him.

At the Reformation (and the habit is not yet extinct) "confidence" rather than "reliance" was the term often employed to denote that dependence of soul expressed by the words, "believe on." But of these two words, "reliance" should be unhesitatingly adopted; because "confidence" is commonly understood to imply not reliance simply, but reliance of a certain degree of development and strength. Mere reliance, therefore, if it lacked such strength would not be considered to be "confidence," and therefore would not be regarded as justifying faith. We cannot be too watchful against a doctrine like this. The Scripture emphatically states that we are justified by

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means *of faith*—not by faith of a particular degree or kind. The Scripture does not say that we are justified by an *appropriating* faith, or by a *confident* faith, or by an *assured* faith, or by a *realising* faith, but it simply says, that we are justified *by faith*. We must beware, therefore, of adding to the Word of God. She who with trembling finger touched the hem of the garment of Jesus, became as truly a recipient of the virtue that was in Him, as those who approached Him in fuller confidence and clearer apprehension of His love. They who, in expectation of the night of Egypt's judgment, marked their door-posts and doors with the blood of the Passover-Lamb, may have rested under it with different degrees of peace. Some may have given way to unbelieving fears, whilst others were trustful and undismayed: but such differences, however much they may have affected their comfort, and the right tone and temper of their heart toward God, affected not their safety. Their reliance on God as their deliverer was proved by the fact that they had credited His message and marked the appointed blood; and wherever the blood was found, *there* was found deliverance.

All then who despise not this salvation but who (it may be with feeble faith) cast themselves on God according to the grace thus provided by Him in Christ, are *believers*, and are, in the Courts of Heaven, recognised as having obtained an interest in all the value, and in all the results, of the sub-

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stitutional work of Christ. They are, to use the words of the Scripture, "constituted righteous."* "As by the disobedience of the one man the many were constituted sinners, so by the obedience of The One, shall the many be constituted righteous." (Rom. v. 19.) "Constituted," like "justification," is a forensic word, and equally brings before us the thought of God's judicial courts. The moment we are thus recognised as "*constituted* righteous," sentence to that effect is recorded on our behalf in the Courts above, and we are *pronounced* righteous —in other words, we are justified.

In considering therefore justification, three things should be present to the mind—a Judge, one who presents a plea before that Judge, and an Adversary. If any were to plead that they were personally righteous, and were to claim to be so acknowledged, their claim, if proved, would be pronounced valid, and they would then be said to be justified by means of works. As soon as the Ethiopian can change his skin and the leopard his spots, then, but not before, lost man may talk about being justified thus. If, on the other hand, renouncing this folly, we enter our plea as sinners, but as sinners who have, through faith (which also is God's gift), obtained an interest in a righteousness substitutionally provided by the substitutional sacrificial service of Another, then,

* δικαιοι κατεσταθησαν.

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if our plea be recognised as valid (and it must be recognised unless the reality of our faith can be disproved), we are said to be justified *by means of* faith *on account of* Christ's vicarious obedience and suffering—"*per* fidem *propter* Christum." In the first case, the plea would be, "I have worked": in the second, "I have trusted"—trusted in that which God hath appointed to be trusted in for salvation.

But if the reality of the faith professed should be contested; if the Adversary should urge that we have only a *pretended* faith,—that we *say* indeed that we have faith, but that we have it not, then it becomes necessary to show that certain results have sprung from our faith whereby it is evidenced to be true and living. Thus, whilst our claim to the non-imputation of guilt and the imputation of righteousness is grounded on faith alone (for we enter our plea on the ground of being through faith connected with the substitutional work of Another) yet our claim to having our faith pronounced genuine, is grounded on the fact of some practical result that can be shown to have flowed from it. With respect to our claim to the being beneficially interested in the work of the Substitute, we ground it on the fact of our having faith; and therefore when that claim is recognised in the Courts of God, we are said to be justified by means of faith. As respects our claim to having our faith recognised as *living* faith, that claim is grounded on our works, and therefore

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when that second claim is recognised, we are said to be justified by works. One work, and that not perfect according to the perfectness of God (for no work of any believer is perfect according to the perfectness of God), may be sufficient to prove that I have living faith: but if it become a question whether I can be pronounced righteous on the ground of my works, then I must prove nothing less than that all my feelings, all my thoughts, all my words, and all my deeds, have been from the first moment of my existence, perfect according to the perfectness of God. One work, and that not in itself perfect (such as the giving "a cup of cold water to a disciple in the name of a disciple") may suffice to justify me in respect of my claim to the possession of genuine faith; but one imperfect work, or one imperfect feeling would ruin my claim to be pronounced righteous by works before God.

It must be evident also, that all who meet the claims of God on the ground of what their heavenly Substitute has done and suffered for them, must be *completely* justified. Nothing can be more perfect than the substitutional work of Christ. If He has borne the punishment due to our sins, He has *perfectly* borne it, and we are free: if He has presented His righteousness in our stead, then have we a righteousness in nothing short of the perfectness of God. Such is the provision of God's love and grace, and it pertaineth to all them that believe. Nor is this justification transitory. It is stable and

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everlasting—its sure end being glory. "Whom he justified, them he also glorified." Justification is the act of a covenant God. The consideration, however, of this I reserve to another occasion.

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Sanctification by the Blood of Jesus.

Hebrews x. 10.—"Sanctified by the offering of the body of Jesus once."

Hebrews xiii. 12.—Jesus, that He might sanctify the people by His own blood, suffered without the gate."

In the preceding chapters we have considered that great act of God's grace in having provided for His people a Substitute, who kept for them perfectly His holy Law, and who also bore the curse that was due to their transgressions against it. Thus, although we are criminals who deserve to be placed at the bar of God's justice and to be condemned; yet, in virtue of the accepted service of our Substitute, we are not condemned, but on the contrary "justified," that is, *pronounced righteous*, or *right* [en règle] in relation to all the claims of God's heavenly Courts. Mercy has rejoiced against judgment: yet not without the governmental holiness of God, as expressed in His holy Law, having been adequately glorified: for Immanuel, as the Representative of His people obeyed it; and Immanuel also, as the Representative of His people, suffered and died beneath its curse. Not one jot or one tittle has passed from the Law: all has been fulfilled. *As respects justifying righteousness,*

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therefore, believers have nothing to do with the Law. They are justified "apart from it" (Rom. iii. 21), that is, apart from any personal fulfilment thereof. We could neither fulfil its righteousness, nor bear its curse. The claim of the Law was met and ended, once and for ever, by the satisfaction of our great Substitute; and as a result, we have attained to righteousness without works, *i.e.*, without personal obedience of our own. "By the obedience of THE ONE shall many be constituted righteous." There may be indeed, and there are other relations in which we stand to the Law. It is the principle of our "*new*" nature to rejoice in its holiness. "We delight in the Law of God after the inner man." We know the comprehensiveness and the blessedness of those first two commandments on which all the Law and the Prophets hang. We know that "love is the fulfilling of the Law." We do not despise the guiding light of the holy and immutable commandments of God, livingly embodied as they have been, in the ways and character of Jesus; but we do not seek to obey them with any thought of obtaining justification thereby. That which *has been* attained, cannot remain to be attained. Nor do we place so great an indignity on "the righteousness of our God and Saviour," as to put the partial and imperfect obedience which we render *after* we are justified, on a level with that absolutely perfect righteousness by which we *have been* justified. *After* we have been justified, grace may and does for

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Christ's sake accept as well-pleasing, our imperfect obedience; but this being a consequence of our perfected justification cannot be made a ground thereof. Nor can anything that is in the least degree imperfect, be presented to God with a view of attaining justification. In respect of this, the Courts of God admit of nothing that falls short of His own absolute perfectness.

The Epistle to the Romans is, as is well known, that part of Scripture in which the question of justification is most fully treated. There, especially, we are taught to think of God as a Judge presiding in the Courts of His holy judgment. Accordingly, the expressions employed throughout that Epistle are "*forensic*" or "*judicial.*" They refer to our relation to God, or His relation to us, in His *judicial* Courts—the great question there being, how criminals can be brought into such a relation to Him, as to have, not *criminality*, but *righteousness*, imputed to them. How can we become *ανεγκλητοι*, "uncharged"! (See Greek of 1 Cor. i. 8.)

But if, in the Epistle to the Romans, we see God in *the Courts of His judgment*, equally in the Epistle to the Hebrews, we see Him in *the Temple of His worship*. "Sanctified" is a word that has the same prominence in the Epistle to the Hebrews, that "justified" has in the Epistle to the Romans. It is a *Temple*-word, descriptive of our relation to God in the Courts of His worship, just as "justified" is a *forensic* word, descriptive of our relation to God in

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the Courts of His judgment. Before there can be any question about serving or worshipping God acceptably, the necessity of His holiness requires that the claims both of the Courts of His judgment, and also of the Courts of His worship, should be fully met. He who is regarded in the judicial Courts of God as an unpardoned criminal, or who, in relation to the Temple of God, is regarded as having the stain of his guilt upon him, cannot be allowed to take his stand amongst God's servants. No leper that was not thoroughly cleansed, could serve in the Tabernacle. The existence of one stain not adequately covered by compensatory atonement, shuts out from the presence of God. We must stand "uncharged" (ανεγκληtοι) in relation to the judicial Courts of God, and imputatively "without blemish" (αμωμοι) in relation to the Courts of His worship—in other words, we must be perfectly "justified," and perfectly "hallowed" or sanctified (ἁγιαζομενοι), before we can attempt to worship or serve Him. "Sanctification," therefore, when used in this sense, is not to be contrasted with justification, as if the latter were complete, but the former incomplete and progressive. Both are complete to the believer. The same moment that brings the complete "justification" of the fifth of Romans, brings, through the same once-offered blood, the equally complete "sanctification" of the tenth of Hebrews—both being equally needed in order that God, as respects the claims of His holiness, might be "appeased" or

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"placated" toward us; and therefore both equally needed as pre-requisites to our entrance on the worship and service of God in His heavenly Temple: for until wrath is effectually appeased there can be no entrance there; except indeed it were an entrance such as that of Nadab and Abihu.

The complete and finished sanctification of believers by the blood of Jesus, is the great subject of the ninth and tenth chapters of the Hebrews. "The blood of bulls and of goats" gave to them who were sprinkled therewith a title to enter into the Courts of the typical Tabernacle, but that title was not an abiding title. It was no sooner gained than it was lost by the first recurring taint. Repetition therefore of offering, and repetition of sprinkling was needed again, and again, and again. The same circle was endlessly trodden and re-trodden; and yet never was perpetuity of acceptance obtained. Nor was the typical Tabernacle Heaven. The Tabernacle and its services were but shadows; but they teach us, that as "the blood of bulls and goats" gave to them who were sprinkled therewith a temporary title to enter into that typical Tabernacle, so the blood of Christ, once offered, gives to all those who are once sprinkled therewith (and all believers are sprinkled) a title, *not temporary* but *abiding*, to enter into God's presence as those who are sanctified for Heaven. "Sanctified," says the Apostle, "by the offering of the body of Jesus once." This is the tenth verse of the tenth of Hebrews. In close connexion therewith

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follows the fourteenth verse, "By one offering He hath perfected for ever [or in perpetuity, εις το διηνεκες] them that are *sanctified*," that is, them that are *so* sanctified—sanctified in the manner that the tenth verse had defined. And again, "Jesus, that He might *sanctify* the people by His own blood, suffered without the gate."

The types to which the Apostle more especially refers in the ninth of Hebrews, when he speaks of "the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean," are, first, the ceremonies of the Day of Atonement, as described in the sixteenth of Leviticus; and secondly, the ordinance respecting the ashes of the red heifer as given in the nineteenth of Numbers. The first of these refers to transgressions committed by God's people in respect of holy things whilst serving and worshipping in His Tabernacle; the second (that is, the ordinance of the red heifer), refers to defilements contracted by them, not in the Tabernacle, but in the external world, where the presence and tainting power of moral death in all fulness dwells.

Israel were yet in Egypt, when, in the ordinance of the Passover, they received their first great typical lesson respecting redemption.* The doom of Egypt and their own deliverance therefrom, because of the blood sprinkled on their doors, were the thoughts

* I do not mean that there were no types of redemption before. There were many. But I am speaking of the lessons given to Israel as a typically redeemed *people*.

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there presented to their souls. It was not sin, as detected in the servants of God serving in the midst of holy things, but sin as manifested in Egypt and Egyptian things, that was there made prominent to their thoughts. But when separated into the wilderness, a new sphere of knowledge was opened to them. In the wilderness they were brought nigh to God and to His Tabernacle, that they might find in His service new interests and new joys. That service was, indeed, a counterbalance to the travail and sorrows of their weary way: but it soon taught them new lessons respecting themselves. They had not, aforetime, been brought so nigh to God. The order and services of His house were in Egypt unknown to them. They had, aforetime, thought of themselves as in the presence of Egypt's abominations, but they had little thought of themselves as standing in the presence of God's holiness. But now, a new test of their condition was presented. They entered indeed God's Tabernacle, but they carried uncleanness with them. Holy vestments and holy offices ill became those whose touch generated defilement. The uncleanness of Israel might be hidden in the midst of Egypt's darkness; but in the light of the presence of God's holiness it was hidden no longer. Blackness, and every shade of blackness, is made manifest in the presence of light. Nevertheless, God was present among them in mercy, and they were not consumed. The Day of Atonement was appointed to meet these tres-

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passes in holy things. Every returning year, it spread over Israel the temporary protection of its typical expiation. Otherwise they would have perished—cut off like Nadab and Abihu.

But whilst, in the sixteenth of Leviticus, we see Israel, in their connexion with the Tabernacle learning respecting unholiness by proximity to holiness, in the nineteenth of Numbers we find another aspect of their defilement. An Israelite might quit the Tabernacle as one temporarily atoned for and temporarily clean, and go forth into the mingled scene of good and evil around. Instantly he found himself begirt with defiling influences. He breathed a tainted air. If he touched a dead body, or a bone, or a grave, or if haply he entered a tent where death was, he became instantly unclean; and unless duly sprinkled, he became exposed to wrath, and to "cutting off from his people." And even if he had not himself touched any unclean thing—if he had not himself breathed the atmosphere of death, yet duty might call him to go and sprinkle another who had breathed it: and then, even by the mere fact of being so brought into proximity to uncleanness, he became himself unclean. Thus even the discharge of social duties (for it might be a social duty to touch a dead body or a grave), and the discharge of religious duties (for it was a religious duty to sprinkle the unclean), alike brought uncleanness on those who, because of their affinity with corruption, could not go into the presence of

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corruption without being acted on thereby. Affinities are developed by contact. Kindred elements combine.

Can these things be strange to any believer who has considered the relation in which he stands to God and to sin? Let us view ourselves as placed in the midst of holy things. When delivered from Egypt—the scene of our unregenerate activities, new interests and employments are opened to us in the service of God and of His Truth. But are we satisfied with ourselves in these new relations? Do we deem our worship, and service, and testimony, to be worthy of God? Or, does the near presence of light make manifest the darkness that is in us, and detect the iniquity of our most holy things?

And if, from occupation with the more immediate service of God, we go forth into the busy scene of human life around us, do we not find it teem with corruption and moral death? "Death" is the name that faith writes on every thing that will not, in the Day of Christ, be found included within the circle of Life. Many things useful for mere present purposes of human life—many things that seem fair and goodly if judged of merely by the light of "man's day," are found to be as dead bones or "graves" when viewed in the light of the Day of God. A cup of cold water given to a disciple *in the name of a disciple* has in it the power of eternal life, but all that belongs to the mere natural circle of man's *unregenerate* energy,—all the efforts of his taste, and intellect,

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and skill, to beautify the place of his banishment (for a fallen earth is not Eden)—all his endeavours to veil the corruption and ruin of a lost world, and to hide creation's groan—all such efforts and their results, however seemingly fair,—however commended and extolled by those who think only of earth, are "dead things" in the estimate of God. There is nothing in them of the power of the new creation: nothing that is of the spirit and mind of Christ: nothing that adapts itself to the garb of Nazareth: nothing that connects itself with the practical place of faith as going without the camp. Yet it is on these things of death that our fallen nature feeds. Nature gravitates towards earth. It cannot rise out of its own sphere: it is earthly, and to earthiness it cleaves—its affinities being with evil—not with God. And although grace in the believer may and does restrain these tendencies, yet tendency towards evil is in itself sin. Are there then no tendencies in us to sip honey from flowers that we know to belong only to the gardens of earth—that bloom not in the power of the new creation? Is there no tendency in us to have fellowship with things, or persons, or books, or systems from which the world's leaven of falsehood is not purged away?

And even when we approach evil with the intent of dealing with it according to the will of God, do we betray no moral infirmity in ourselves? We may be anxious perhaps to remove some stumbling-

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block, or some temptation out of another's way. We may try to rescue another from some atmosphere of moral death. We may rebuke, or admonish, or seek to bring back to God, some one who has gone astray. In doing such things, are our appreciations of the evil wherewith we are dealing, perfect according to the perfectness of God? Is our eye quite single? Is there no ignorance, no hastiness, no want of wisdom or of love? Is there within us no affinity with the evil which we are judging? Are we neither unduly lenient, nor unduly severe? Is our inward purpose and our mode of carrying that purpose into effect quite free from vacillation? Even St. Paul when dealing with the evil at Corinth, confessed that he had vacillated. He resolved to write with severity, and he wrote. Afterwards he regretted that he had written; and then again he recalled the expression of his regret. 2 Cor. vii. 8. What he had done was right. He had written in and according to the Spirit; but his nature shrunk from contemplating the pain that might be caused to others from that which he had rightly done; and for a little he regretted that he had done it. Holiness according to the holiness of God is needed in order to deal either with evil, or with good, *perfectly*. Wherever the presence of moral infirmity lurks, such infirmity will be more or less developed before the eye of God, even in the execution of our best designs—even whilst we are really acting against evil, and on behalf of good.

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There is only One who, having taken in the earth a place of service to God, brought into it the perfectness of heaven. He served in holy things, but He brought to the holy things that He touched, a holiness equal to the holiness of God. The defilements of earth surrounded Him. He went forth and stood in their midst, but they tainted Him not; for there was in Him not only no affinity with defilement, but every thing that was repellent thereof. *Morally* His feet were always "like fine brass as though they burned in a furnace." What symbol can more strongly denote perfect *repellency* of corruption? All His tendencies were toward God. His appreciations of all things, whether of truth or of falsehood; of evil or of good; of joy or of sorrow, were perfect. His sensibilities too were perfect. They became in no degree deadened by long familiarity with scenes of woe; nor did He seek to relieve Himself from the painfulness attendant on their exercise, by turning away from the contemplation of sorrow. His ear heard, and sought to hear, the groan of creation. His heart meditated on the misery and the doom of a lost world. If His righteous indignation was awakened and He rebuked, there was no undue excess of severity toward His enemies, nor undue leniency toward His friends. If He pitied, He pitied without weakness; if He showed sympathy, He sympathised without compromising the claims of holiness. All His appreciations, estimates, and feeling were those

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of perfect righteousness, holiness, and truth. The typical priest could not even sprinkle another without contracting defilement thereby, but Christ could eat and drink with publicans and sinners, could forgive sins, could minister consolation to the repentant sinner, could take upon Himself all the mighty load of the sins of His people, could bear all that righteousness inflicted as due to those sins, and yet remain the untainted One still; as pure, and as holy, and as precious in the sight of God, whilst groaning under the infliction of damnatory wrath on the accursed tree, as when He was in the bosom of the Father before all worlds—the very same place in which He was "bruised" and "made a curse" for us, being also that in which He offered Himself for us "an offering and a sacrifice to God for a sweet-smelling savour." He was at once the Burnt-offering, and the Meat-offering; the Peace-offering, the Sin-offering, and the Trespass-offering. All these various aspects of the sacrificial work of Jesus were found united in His one offering on Calvary. The Cross was the great manifestation of the perfect voluntary obedience, and willing devotedness of God's righteous Servant. Never was the character of Jesus exhibited in more transcendent excellency: never were His relations to God and to man maintained in greater perfectness than during the time that He suffered for us on the Tree. Never did the Father more delight in, and appreciate, the excellency of the Son of His

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love: never did the Son more love, and honour, and delight in the Father, than when He uttered that bitter cry, "My God, my God, why hast thou forsaken me." The very circumstances which placed Jesus, outwardly, in the extreme of distance from Heaven and from God, only proved that there was an essential nearness—an everlasting moral nearness, which not even the fact of His being the bearer of damnatory wrath could for one moment alter. Such is the offering of which we, that is, all who are of faith, are for ever sanctified—"sanctified by the offering of the body of Jesus once."

"Sprinkled" (ρεραντισμενοι), "washed" (λελουμενοι), "cleansed" (κεκαθαρισμενοι), "purged" (κεκαθαρμενοι), and "sanctified" (ἡγιασμενοι), are the words which the Scripture employs to indicate the abiding condition that pertains to those who, as believers in Jesus, are recognised by God as standing under the value of His blood. On this ground we have a title to say, that although the uncleanness that is in us, and which still spreads more or less its defiling influence over our most holy things, does in itself merit wrath, yet, because of the blood once offered, it is not imputed unto us. As to this, we are "perfected in perpetuity" (εις το διηνεκες) "whereof," says the Apostle, "the Holy Ghost [speaking in Jeremiah], is a witness to us, for after that he had said before. . . . He also saith, Their sins and iniquities will I remember no

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more."* All the atoning efficacy indicated by the typical sacrifices of the Day of Atonement, together with all the cleansing efficacy indicated by the ashes of the red heifer, and every other like type, is concentrated in the blood of Jesus once offered, and therefore every believer, seeing that he stands abidingly under the full value of that blood, is once and for ever atoned for, and, once and for ever, sprinkled—"sprinkled" being a *typical* word, implying that God recognises us as standing under the applied efficacy of the blood of Jesus. As there can be no repetition of atoning offering, so there can be no repetition of sprinkling to one once sprinkled. The being "unsprinkled" implies the being under an imputation of guilt rendering amenable to *wrath*, and this no believer ever is. Accordingly, our great High Priest who intercedes for us in Heaven, and thereby recognises and upholds the governmental holiness of God, never makes confession or pleads for us as if were *un*atoned for and *un*sprinkled, but always pleads for us on the ground of our having been, once and for ever, both atoned for and sprinkled. Believers may indeed through defective instruction, or through unbelief and sin, be ignorant or oblivious of that which the blood of Jesus hath effected for them; and when recovered from a

* The words that I have omitted are not a part of the argument, but are merely quoted to identify the passage. The fact of believers being "perfected in perpetuity" as respects the purgation of their guilt, is proved by the words, "Their sins and iniquities I will remember no more."

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backsliding or careless condition, may seem to themselves to be sprinkled afresh: but it is not really so; they are only recovered to *the recognition* of a condition that pertained to them fixedly, from the first moment they believed.

Whilst, therefore, all that is implied by the words "washed," "cleansed," etc., is included in the condition of "the sanctified," it would nevertheless be a mistake to suppose that "sanctified" implies nothing more than the being "washed" or "purified." Both in the Old and New Testaments different words are used to express these several notions, and not unfrequently, the being "sanctified" or "hallowed," is emphatically marked as a condition that goes beyond that of being simply "washed" or "purified." Thus in the consecration of the Priests in Exodus xxix. they were early washed (see verse 4), but it was not until they were arrayed in their priestly garments and sprinkled with blood, that they were said to be "sanctified" or "hallowed" (see verse 21). The healed leper too, after he had passed through certain ceremonies, was said to be "cleansed" or "purified," but he was not thereby like the priests "sanctified." And when we read of "the Temple sanctifying the gold," and "the altar sanctifying the gift," it is evident that sanctified thus used, expresses no mere negative condition, but implies the positive ascription to the thing hallowed of a holiness corresponding to the holiness of that by which and unto which it was

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hallowed. More, therefore, is expressed by "sanctified" or "hallowed" than is implied either by separation, purification, or dedication. The notions expressed by these three words are not to be excluded; but we have to add to them another thought, viz., that the sanctified or hallowed are regarded as hallowed with a sanctification corresponding to the holiness of that *whereby* and that *whereunto* they are hallowed; just as the priests and their garments were considered to be holy according to the holiness of that wherewith they were sprinkled. The same blood that appeases the wrath and covers the stain of our guilt, leaves in the place of that which it cancels, its own excellency, so that we are at the same moment regarded as not only without blemish (*αμωμοι*) and uncharged (*ανεγκλητοι*), but as "hallowed."* It is true indeed that in

* This passage in Col. i. 21, is closely parallel to that which we have been considering in Heb. x. The being presented "holy, without blemish, and uncharged" is made *the result of the one sacrifice alone.* "And you who were sometime alienated and enemies in your mind by wicked works, yet now hath He [the Father] reconciled by the body of His [Christ's] flesh through death to present you holy, and without blemish, and uncharged in His sight."—*ἁγιους, αμωμους, και ανεγκλητους.* "Holy," therefore, here expresses the result of being sanctified by the blood as taught in Heb. x. And, observe, it is not regarded as synonymous with *αμωμος*, "without blemish," that word (also a Temple word) conveying the *negative* thought of our blemishes being covered over by the blood of expiation; whereas *ἁγιος* conveys the positive thought of being also hallowed unto God.

Some have endeavoured to lower the meaning of "sanctify" (קדש *ἁγιαζω*) into the sense of mere *separation*, but both in Hebrew and in Greek we have other words (viz., בדל, and

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speaking of sanctification by the blood of Jesus we may sometimes take the retrospective view, and direct the mind back to that *from* which we have been sanctified: and in that case, "purification" is the word that may sufficiently represent the thought. At other times we may seek to direct attention rather to the condition *unto* which we are sanctified, and in that case we shall soon see the importance of not limiting sanctification simply to the purgation of our stains. No one who beheld the priest of old encompassed and covered over by a cloud of incense, would doubt that the qualities and characteristics of that incense were regarded as ascribed to him. If the incense was holy, and it was "most holy," the priest was regarded as being hallowed

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αφοριζω) to express separation, and these words would have been used if nothing more than *separation* had been intended. Dedication and the attainment of a condition in which we are regarded as holy according to the holiness of that *whereby*, and *whereunto*, we are hallowed, are the thoughts involved in sanctified *when that expression is applied to us*. In Leviticus xx. 25, 26, we find the three connected, yet distinct thoughts of "separated," "clean," and "sanctified to Jehovah," contrasted.

The Fathers had sometimes an unwise habit of playing on words. Thus, Theodoret, without apparently any intention of seriously asserting any etymological connexion between words so utterly different as ἅγιος and ἀγειος, says, speaking of the angels—*τῳ τοι και ἁγιους αυτους ονομαζομεν ὡς γηϊνον ουδεν εχοντας, αλλα των περιγειων παθηματων απηλλαγμενους*. In later times, however, this absurd derivation of ἅγιος has been strongly insisted on. A wrong reading in Jude 1 has sometimes furnished another ground of false argument respecting the meaning of ἁγιαζω. The right reading there is, "those beloved" (*not* sanctified) "in God the Father" (*τοις εν Θεῳ πατρι ηγαπημενοις*).

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according to its holiness. How then can it be otherwise with those who are sanctified by the once offered sacrifice of Immanuel? As being cleansed and as being holy (ἅγιοι, Col. i.), they have a title to draw nigh even into the holiest of all. Christ by means of His one oblation consummated on the Cross, hath become to them "both righteousness and *sanctification* as well as redemption."*

To this subject, however, I hope on another occasion to return. At present I will only repeat that the sanctification of which we are now speaking being the result of the one finished sacrifice on Calvary, must be as perfect and as abiding as the justification that flows from the same finished sacrifice. In virtue of the one, we are accounted righteous in the Courts of God's judgment: in virtue of the other, we are looked on as hallowed for the Courts of His worship.

* Such is the strict translation of 1 Cor. i. 31; "But of him are ye in Christ Jesus, who became unto us wisdom from God, both righteousness and sanctification as well as redemption."

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Sanctification through the Spirit.

In the preceding pages we have seen how distinctly the Scripture speaks of a finished and abiding "sanctification" attaching to believers through the blood of the Cross, whereby they stand before God purged from every stain, and accounted holy according to the holiness of that blood whose value rests upon them. Believers if "justified," that is, "pronounced righteous" in relation to the judicial Courts of God, are also, in virtue of the same sacrifice, hallowed for the Courts of God's service; so that they may draw near, without fear even into the Holiest of all. But our blessings do not terminate here. He who by His grace opens our heart to receive the message of salvation, and so brings us to the blood of sprinkling, does at the same moment impart to us the power of new and heavenly life. Jesus is not only the Lamb "wounded for our transgressions, and bruised for our iniquities"; in Him also (as the Son, one with the Father and with the Holy Ghost), there is communicative power of life. The manna sustained life, but Jesus as the true, the living bread, not only sustains, but communicates life. He is the life-giving one—the one that

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causeth to live—ὁ ζωην διδους—ὁ ζωοποιων (John vi. and 1 Cor. xv.) To Him as being this, the Spirit by means of the gospel message leads. "Of His own will begat He us *by means of the word of truth.*" In ministering Christ, therefore, we minister life. The secret power of the Almighty Spirit, using the foolishness of preaching, or the written word of the Gospel, as the means, brings to Jesus, and they who look to Jesus live. They become children of God, "born not of blood, nor of the will of man, but of God."

Thus to all who are justified by the blood of Jesus, new and holy spiritual capacities are communicated by the creation in them of that which the Scripture calls "the new man"—"the new man created according to God in righteousness and true holiness." Apart from this, there could be no acquaintance with God, no communion with Him, no walking in His ways. "The flesh," said the Lord Jesus, "profiteth nothing." "We," says the Apostle, "explain spiritual things to spiritual persons":* and that "in words taught by the Holy Ghost." The truths being spiritual need spiritual words to convey them, and spiritual persons to receive them, for "the natural man receiveth not

* "Which things we likewise speak, not in words taught of human wisdom, but in words taught of the Holy Ghost, explaining spiritual things to spiritual persons"—πνευματικοις πνευματικα συγκρινοντες. For συγκρινω in the sense of "explain" or "interpret," see the Septuagint of Dan. v. 7 and 17; Gen. xl. 8, 22; xli. 15.

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the things of the Spirit of God." Hence the Scripture frequently speaks of the new understanding that is given us. "The Son of God hath come and given us an understanding," etc. And again, "we have the mind of Christ"—this being a result of the creation of "the new man" within us, for it is said to be "created according to God," and "according to the likeness of Him who created it." "The new man" is, therefore, the germ of our new spiritual being, by and by to be unfolded in all the perfectness of Christ in glory. And thus it is that the second branch of the New Covenant is fulfilled; "I will put my law in their inward parts, and write it in their hearts," for every principle of the Divine holiness is in "the new man" thus created within us. It is created "according to God."

"The new man" is not, as some have said, an expression used to denote the effect of an operation of grace upon our old nature, whereby its evil is expelled, or else changed into good: for no such expulsion of evil, no such change, ever takes place in our "old man." Our old man is corrupt according to the deceitful lusts, and so it remains even till the end, ever struggling and lusting against the Spirit. Nor is "the new man" to be confounded with the Spirit. The Spirit is God, but the new man is a creature—the result of the creative operation of the Spirit. Moreover, the Spirit comes as the Paraclete to dwell in those in whom the new man is. "The new man," therefore, must be very

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distinct from Him by whom it is created, and by whom it is sustained and strengthened.

The creation, therefore, of "the new man" within us, and the coming of the Holy Spirit as the Paraclete to dwell in us, are acts which cause another character of sanctification to attach to us, referred to in such texts as 2 Thess. ii. 13, and 1 Peter i. 2. That this indwelling of the Spirit is, in the order of God subsequent to, and a consequence of sanctification by the blood of Jesus, is obvious, for God could not "dwell in" those who were standing under the imputation of their guilt. The Holy Spirit, therefore, by the very fact of making our bodies His temple, attests the completeness and perpetuity of the sanctification provided for us in the blood of Jesus: He comes not to secure the blessings that Christ has already secured, but He comes to make known these blessings. "Now we have received not the Spirit which is of the world, but the Spirit which is of God, that *we might know the things that have been freely given unto us of God.*" The Spirit, after having first by the secret operation of His almighty power opened the heart to receive the word of the Gospel, and so brought it to Jesus and to life, then comes as the Paraclete, to dwell with and sustain those in whom this new life is.*

* I have used the word "Paraclete," because "Comforter" is a word of too restricted meaning to embrace all that is implied by παρακλητος. "Advocate" is the translation adopted by many (as

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And never let us forget the simplicity and freeness of the Gospel message. It is addressed to men as men—to the lost children of Adam as the lost

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by Tertullian [who also uses *exorator*], Augustine, Beza, Erasmus Schmid, and our own translators in rendering 1 John ii. 1); but as that word *in English* is commonly understood in a forensic sense only, it also may be objected to, as not sufficiently extensive. If, however, "Advocate" be used in that more general sense which attaches to it in Latin, as denoting one who undertakes in the widest sense to be the adviser, pleader for, and patron of another, it would suitably convey the thought. "Helper" is a word suggested by some, but it is not sufficiently official. "Patron," in the sense in which that word was anciently used, expresses, perhaps, the meaning of παρακλητος best. It indicates one who, formally and in a legally recognised manner, undertakes the care of another's interests in a foreign land or foreign courts, whether those courts be judicial, legislative, regal or whatever may be the nature of the interests involved. The Patron identifies himself with the interests of his client, and acts for him in the manner those circumstances demand, putting forth all his influence on his behalf. This may involve advocacy in legal courts, or it may not. "Paraclete" was a word used by the later Jews to indicate one who was the interpreter of another's need, or the undertaker of another's cause, as was Esther before Ahasuerus.

"Paraclete," therefore, is a word involving very extensive relations of blessing. The Holy Spirit is pleased to identify Himself with our interests and to abide with us and in us, as our counsellor, helper, comforter, and the interpreter of our need unto God. He pleads as from earth—as from the midst of the circumstances in which we practically are: whilst our other Paraclete, our one High Priest, pleads and acts for us *above*.

One objection to the use of the word Comforter is, that it leads believers not unfrequently to imagine that if they do not find themselves *consciously* comforted, they cannot have received the Holy Spirit. But what if believers grieve the Holy Spirit by disobedience or folly? When "grieved," the Holy Spirit would not impart to the soul present joy and comfort, but rather sorrow. The Corinthians and Galatians could have been little the subjects of the comforting operations of the Holy Ghost whilst they were sinning against God and God's servant—the Apostle. The Scripture when

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children of Adam: God's gracious proposal being to accept them in all the value which attaches in His sight to the work and service of His son. God has set the Cross of Christ in the same relation to the

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it says to *God's people*, "Grieve not the Spirit" does not add, "for if ye grieve Him, ye have not received Him, or He will depart from you." On the contrary, it says, "Grieve not the Holy Spirit of God, whereby ye were sealed unto the day of redemption."

Although it is true that Aquila and Theodction have in Job xvi. 2, rendered מנחם, *comforter*, by παρακλητος, yet the LXX. are more correct and use παρακλητωρ which is the proper word to signify "comforter." The Jewish Rabbins, too, have adopted the word παρακλητος (פרקליטא) as the translation of מליץ, *interpreter*, as it is rendered in Job xxxiii. 23, or *ambassador*, as it is rendered 2 Ch. xxxii. 31. Suicer says, "In John xiv., Paraclete means Advocate rather than Comforter. For παρακλητος is not an active but passive form—the advocate being so termed from his being called to take his stand by the side of another (diciturque παρακλητος απο του καλεισθαι εις το παριστασθαι τινι, qui ad hoc vocatur, ut assistat alicui). So John Damascene—παρακλητος, ὡς τας των αλλων παρακλησεις δεχομενος—Paraclete, as undertaking the patronage (patrocinia) of others. . . . So Drusius remarks, that among the Jews Paraclete was used for advocate. As for example, 'Paraclete of the Jews, Paraclete of the Samaritans,' *i.e.*, *advocate* or *patron*, *not* '*comforter*,' *Suicer*. See 'Critici Sacri' for further remarks on its Jewish use; and Wetstein in John xiv., who gives several examples of its use in the Rabbinical writings, as "He who fulfils one precept prepares for himself one Paraclete, but He who commits one transgression prepares for himself one accuser. Penitence and good works are like a shield against vengeance." And again, "If any one has influential Paracletes, he is delivered from death." And again, "All the righteousness which Israelites perform in this world, are great peace and the greatest Paracletes between them and their Father in Heaven." And again, "The daughter of Pharaoh found for herself a good Paraclete, that is Moses." How truly may it be said of Israel, that they go about to establish their own righteousness and refuse to submit themselves to the righteousness of God. See also Bishop Pearson on the Creed.

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world as that in which He once placed the Serpent of brass to the camp of Israel. There could be no question whether the dying Israelite *might* look to the brazen serpent, for in the message which Moses brought to him from God, he was *commanded* to look: in like manner now the perishing sinner finds his authorisation to look to Jesus in the preached message that bids us look to Him and live. Nor is the character of the look defined, whether strong or feeble, near or distant. Any look directed, because of God's message, towards the appointed healing object, connects with the healing power that is in that object. Therefore though we know that multitudes will despise and spurn our message, yet knowing also that God will surely open the hearts of many, even of a multitude whom no man can number, to receive it, we continue to preach and say, "Men and brethren, through this man is preached unto you the forgiveness of sins, and through Him all who believe are justified from all things."

But to return. The Spirit after having brought into the assured possession of life by causing the soul to receive the testimony to the saving power of the blood of Jesus, comes as the Paraclete to dwell abidingly in those in whom this new life is. The very fact that His presence is *abiding* affords another evidence of the perpetuity of the sanctification secured by the blood once offered. Accordingly, He is spoken of as the seal wherewith God

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"*seals*" His people unto the day of redemption. Monarchs are accustomed to place their seal on that which they count precious or claim as theirs, and so God by sending His Spirit to dwell in us, places on us His seal, and marks us as abidingly His own.* By the gift of the Spirit also, God hath anointed us for His service, and that as priests and kings, for we are "a royal priesthood." As priests we are instructed in the knowledge of grace and of redemption. Our lips can speak wisdom, and we can put difference between clean and unclean, and offer up spiritual sacrifices. As kings we can wield the sword of the Spirit, and stand fast in the evil day, fighting the fight of faith, not content unless the ordering as well as the comforting power of Truth is brought to bear upon God's people. By the gift of the Spirit, too, God marks that we are His children: "because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." As our Paraclete also, that is our Patron and Advocate, the Holy Spirit associates Himself with us in our present sorrows and needs; and as understanding those needs, and understanding likewise the requirements and will of God, undertakes to be the interpreter of our need and to

* We not unfrequently hear the expression "the Spirit seals." But this is not the way the Scripture speaks. The Spirit is the seal, not the sealer. God by giving the Holy Ghost seals those to whom it is given. It is an accomplished act of God towards all believers. How far they may recognise this act and be comforted in the knowledge of it, is another question.

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plead for us as one officially identified with our cause, making intercession for us and in us with groanings incapable of being expressed by human lips, or fathomed by human thought. It is very evident that relations of the Spirit such as these, so full of peace, honour, and blessing, could only subsist towards those who had first been brought under the sanctifying efficacy of the blood of Immanuel.

It is much to be regretted that not a few of those who maintain the doctrine of justification by faith alone, forsake the guidance of the word of God when they begin to treat of the condition of the justified. The abiding sanctification for the Holiest of all conferred through the blood of Jesus, and the abiding power of practical sanctification bestowed by the creation in us of "the new man" and the indwelling presence of the Holy Spirit, are either slightly referred to or altogether ignored: and the continuance of the justified in the path of faith is made to depend on the effects *likely* to be produced by the operation of love, gratitude, and such like principles, rather than on the fixed and certain operation of the power of God. But it is not thus that the Scriptures teach. They tell us that the same covenant of grace in which God says, "their sins and iniquities I will remember no more," saith likewise, "I will write my law upon their hearts," thus giving security that we shall not depart from Him. Nor is it possible that either faith or love or any other grace should be found in us,

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except as a consequence of the law being thus written upon our hearts by the creation of the "new man" within us, whereby heavenly capacities of thought and action are abidingly formed within us.

Moreover, the Scripture in speaking of the creation of "the new man" in us, and of the gift of the Holy Spirit, is very careful to direct our thoughts towards the place which Jesus now occupies for us in Heaven as our risen Representative and Head, and to teach us that all that we receive here of life and blessing is but the result of that which is given to us in all fulness in Him. Thus we are said to be created anew *in Him*—to be filled to the full *in Him*—our life being "hidden with Him in God": and when the Apostle speaks of God having sealed us and given to us the earnest of the Spirit, he speaks of it as a consequence of His having first established us in Christ. "Now he that establisheth* us with you in Christ and hath anointed us, is God, who hath also sealed us, and given the earnest of the Spirit in our hearts." Whatever we receive of blessing, whether now or hereafter, flows wholly out of the fulness provided for us in Christ. And why that provision? *It is the result of Redemption.* It is the declaration of the meritoriousness of the

* Ὁ δὲ βεβαιῶν ἡμᾶς. Not "he that *is* establishing," but "he that is *the establisher* of us," in an abstract sense, as implying a fixed and abiding relation. See observations on the abstract use of the participle in "Remarks on the Revised English Version of the Greek New Testament," page 85, as advertised at end.

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one oblation. If the Spirit comes to dwell in us, as the Spirit of peace, and of love and of sonship, and of power and of glory, it is because Jesus, by His once-offered and accepted blood, has secured that indwelling with all its consequences. The indwelling of the Spirit, being a result and evidence of the *abiding* relation to God into which redemption has brought us, must of necessity be an abiding indwelling. Consequently, the sanctification which results from the fact of His presence in us, and from the fact of the new man being created in us, must be a complete and abiding sanctification—as complete and as abiding as the relation which Christ holds to us in redemption as the Representative and Head of His mystical body.

It is very obvious that wherever the sanctification of which we have been speaking exists, there must be certain practical effects—but effects must always be distinguished from the causes by which they are produced. And this is the more necessary in the present case, because it is the knowledge of the abiding sanctification that attaches to us (because of the blood of Christ and because of the creation of "the new man" in us, and because of the indwelling of the Spirit), that is the appointed means for strengthening us to act as those who *have been* sanctified unto God. We walk in the Spirit not in order that we might live in the Spirit, but because we do already live in the Spirit: life necessarily pre-

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ceding action.* And although the life imparted to all believers is essentially the same, and will finally be manifested in like perfectness and fulness in all, when all shall be changed into the likeness of Christ in glory, yet here how different are the degrees of its manifestation! In what do believers more differ than in the degree of their conformity to the mind of Christ? They *ought* to grow in grace and in the knowledge of their God and Saviour. They *ought* to "add to their faith virtue, and to virtue knowledge," and the like. But all do not. While the Ephesians were advancing, the Corinthians retrograded. Some build gold, others stubble, on the one foundation. Some will have an abundant entrance administered unto them into the everlasting kingdom of their God and Saviour, whilst others are likened to persons grasped by an almighty hand, and drawn *through* the flames of their burning habitation.†

Here then again we find a reason for distinguishing very carefully between such sanctification as *must* attach to all believers if they are believers at all, and such *growth* in practical sanctification as *should* mark believers, but very often does not mark them. The possession of new life through the Spirit, and the indwelling presence of the Holy Ghost, and the

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* See Gal. v. 25. "If we live in the Spirit" (that is, if by the Spirit we have received new life, as we surely have) "let us walk in the Spirit."

† See 1 Cor. iii. "Yet so as through the fire"—ὡς δια πυρος, not δια in the sense of "by means of."

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ceasing habitually to tread the old Egyptian paths which once we trod, and an entrance into new paths, are tokens which must be found in every real member of the family of faith. But to belong to the separate path, and to advance therein with firm and vigorous step, are different things. The Philippians advanced steadily; but we read of some to whom, though belonging to the path of faith, the Apostle had reason to say, "when for the time ye ought to be teachers, ye have need of milk and not of strong meat"; and the Corinthians, although they had been truly brought into the separate path of faith, yet stumbled, and wandered, and dishonoured God grievously. The Holy Spirit is through God's grace, because of Christ, sent to dwell in believers for ever; but it does not therefore follow that they may not in many things grieve that Spirit and hinder His blessed operations.

To this subject, however, I hope on another occasion to return. At present I will only observe on the error of the doctrine of those who teach that whilst our judicial title to heaven is founded on the work of Christ for us, yet that our *meetness* for heaven depends on our growth in grace, and in practical conformity to His will through the work of the Holy Ghost in us. In that case, what would have become of the Galatians and Corinthians, some of whom were even chastened unto death? We cannot say that believers who are cut off under chastisement have grown in grace, or adorned the

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doctrine of their God and Saviour. Nor could any conceivable degree of advance in holiness here, give practical meetness for Heaven. *Practical* meetness for Heaven implies absolute perfectness. None will stand before the Throne in glory except those who are altogether conformed to the image of Christ. But how do they become this? By discipline? By effort? By growth in grace here? Was Paul *practically* meet for Heaven, when, after he had been caught up to Paradise a messenger of Satan was sent to buffet him lest his proud heart should be exalted by the abundance of the revelations granted unto him? No one knew better than that Apostle the value of service, and fruit-bearing, and conformity to the will of his Lord and Master: but he looked to none of these things as giving practical meetness for Heaven. Whilst the flesh remained, he knew that no such meetness could be. He looked forward, therefore, to the time when his risen Lord should return, and the trumpet of grace and of power sound, and when earthiness and corruption should depart, and likeness to the Lord in glory remain. Nothing short of this change into the likeness of the second man, the Lord of glory, will ever give us practical meetness for Heaven. But this the covenant of grace secures for all believers. It is the result—the necessary result of having been "sanctified by the offering of the body of Jesus once." As we have borne the image of the earthy, we shall also bear the image of the heavenly.

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"Whom he justified, them he also glorified." We shall be satisfied at last, satisfied even with ourselves, but not till we "awake up in His likeness."

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Thoughts on Practical Sanctification.

NATURALLY (as has been elsewhere observed) we are criminals in relation to the Courts of God's judgment, and unclean in relation to the Courts of His worship, having, therefore, no title to approach God in peace, much less to serve Him as the priests of His sanctuary; yet the moment we are brought through faith (even though that faith be feeble) into connexion with the one Sacrifice, we are both "justified" and "sanctified" (Rom. v. and Heb. x.) —and that for ever. "Sanctified," says the Apostle, "by the offering of the body of Jesus once": and again, "by one offering He hath perfected for ever them that are [so] sanctified." By our Substitute's meritorious suffering, and obedience in life and in death—means which the wisdom and love of God appointed, God's governmental righteousness has been vindicated, His wrath appeased, and every claim of His holiness *satisfied*. "We owe" (I quote from one of the Puritan writers), "we owe unto God a double debt; first, a debt of obedience; and if that fail, secondly, a debt of punishment. And both these hath Christ freed us from; first, by obeying the will of His Father in everything; and, secondly, by suffering whatsoever was due to us for our trans-

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gressions."* Thus, the double claim of God's holy Law is for ever *satisfied*. Everlasting immunity from wrath, and abiding reconciliation and peace with God, are the necessary results of this satisfaction. Yet reconciliation and peace are not the only blessings conferred through Christ on the justified. In further attestation to the worthiness and excellency of that eternal Person who obeyed and suffered in the stead of His people, God hath been pleased to admit the justified into a love and favour like to the love and favour that He bears towards His Son. This is sufficiently taught in the memorable words: "Thou hast loved them as thou hast loved me." Already that love and favour rest upon us: already, as a consequence thereof, life is given unto us in Him risen; and soon we are to be changed into His heavenly likeness in glory, then to have powers communicated to us to know and serve Him perfectly—all being the result of the imputation of the merits of Him by whose obedience we were "constituted righteous."

The new Covenant of grace, therefore, and all the blessings that are given under it, are founded on the dignity and excellency of that Divine Person who "gave HIMSELF in our stead" (ὑπερ ἡμων). The excellency of the Person of "the Son" is the great central fact, whence all the characteristic blessings

* See Sibbes' "The Church's Riches," Vol. IV., p. 501. Also Archbishop Ussher, "Incarnation of the Son of God" (Works, IV., pp. 505 and 591).

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of the redeemed, like rays from the centre of light, emanate. Our salvation hath been accomplished by the vicarious obedience and vicarious suffering in life and in death, of no less a Person than Immanuel. It is He who hath glorified for us God's holy Law by keeping it fully, and by bearing its curse. It is Immanuel who, by the one oblation of Himself once offered, did on the Cross present unto God a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of all His believing people. On this finished oblation rests our *justification* as described in the *fifth* of Romans, as well as our *sanctification* as described in the *tenth* of Hebrews. Both are alike finished and complete; for the work on which they are founded is complete. Our title to draw nigh in peace into the Holiest of all rests now, and will rest for ever, on the righteousness of Another that has been once and for ever sacrificially presented for us. Our title to stand in God's holy presence in everlasting peace is as complete now, whilst we are *not* personally perfect, as it will be in glory, when we *shall* be personally perfect; for that title rests, in time, and in eternity, on the same basis—the sacrificial work of our Substitute finished on the Cross. It rests on something altogether external to ourselves—something that is to be viewed altogether apart from any of the results that may be, by God's sovereign grace, wrought either in us, or upon us, whether at the time when we first believe, or afterwards. The sanctification spoken of

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in the verse, "sanctified by the offering of the body of Jesus Christ once," is a sanctification that admits neither of increase nor of diminution. Like justification, it is as complete at the first moment of our Christian course as when that course ends in glory. It depends not on any *continuous* work or service even of Christ. It depends solely on the work which He finished once and for ever on the Cross. Our *title* to approach God in peace, whether in the Courts of His Judgment, or in His Sanctuary, rests, and will for ever rest, not on any change wrought on us; not on any righteousness, or holiness, or obedience wrought *in* us, or *by* us; but solely and altogether, on a righteousness wrought out for us by Immanuel in the days of His flesh. His meritorious obedience for us in life and in death (for He was obedient unto death, even the death of the Cross) forms that righteousness, by the imputation of which we are "constituted righteous" before God. And seeing that they who have this righteousness imputed unto them are counted precious according to the preciousness of the righteousness that is imputed to them; and seeing that the preciousness of that righteousness is measured by the infinite value of that eternal Person whose righteousness it is, it follows, that they to whom it is imputed, are not only justified, but stand under the value of all the merits of Immanuel for ever and ever. And thus, whilst imputation is the sole ground of their justification, it is also the sole ground of

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their subsequent blessing. The redeemed in glory will trace all the blessings, all the joys, all the glories, every gift that God's love and goodness bestows upon them in the ages of eternity, entirely and solely to the imputation of the merits of the Lord their Redeemer; whose merits being infinite, the blessedness is also infinite.

One of the great gifts of God to them whom He is pleased thus to justify is *life*—life suited to His own presence in glory. It is not such life as Adam had when first created, happy and innocent, in Paradise; for that life, though perfect in its kind, and suited to the condition of one who was "of the earth, earthy," was not suited for that glory which "flesh and blood cannot inherit." Therefore, in Christ, who from everlasting was, and unto everlasting shall be, "the living One" (ὁ ζων, Rev. i.), God hath given to the redeemed new and heavenly life. At present, this life, as to its fulness, is "hidden with Christ in God," to be communicated to us in all completeness when He returns. In the meanwhile, it is imparted to us measurably here: and therefore we read of "the new man created according to God in righteousness and true holiness" (Eph. iv. 24): and again, "the new man which is renewed in knowledge after the image of him that created him" (Col. iii. 10). These words evidently teach, that that which is thus imparted to, and "created in" us, is something entirely *new*; as different from all that pertains to us naturally, as the last Adam, who

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is heavenly, is different from the first Adam, who was earthy. Whilst, therefore, the justification and sanctification that come in virtue of the one finished offering on the Cross, secure to believers an abiding *title* to draw nigh in peace, even into the Holiest of all; so the creation of "the new man" in them, and the superadded and concomitant gift of the Holy Ghost as the Paraclete to dwell in them, supplies us with an *ability* equally abiding, to draw nigh, and to worship, and to serve. And thus, that other promise of the new Covenant—"I will put my laws into their mind and write them in their hearts" is fulfilled: for wherever "the new man" is, there the laws of God are on the heart written; and "the new man" is wherever faith in Jesus is.

By the creation then of "the new man" and the indwelling of the Holy Spirit, there is implanted in all believers an abiding power of practical sanctification. They *may* indeed greatly repress and hinder that power. They *may* grieve that Holy Spirit "whereby they are sealed unto the day of redemption." Yet still, seeing that it is a power bestowed, because of Christ, under "the everlasting Covenant" of grace, it is a gift that is never withdrawn, even from the most unworthy of the family of faith. The development may be greatly hindered yet the power remains. Nevertheless, though development may be obstructed, it never can, in the case of any true believer, be altogether wanting. There are certain developments that must, more or less markedly,

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be found in all believers. One of the especial objects of the Epistle of John is to mark these *necessary* characteristics, in order that they in whom such characteristics are altogether wanting might not be recognised (whatever their profession) as really belonging to the fold of Christ. By nature we are *essentially* and *habitually* "doers of evil"; "lovers of the world"; "walkers in darkness"; but when brought to God by means of the gospel of His grace, we become habitually and essentially "doers of good"; "lovers of God"; "walkers in the light"; evidence of this, more or less distinct, being found in our practical ways.

Once we walked in the world's path, and followed it with full purpose of heart: now, we have entered another way—the *narrow* way, and to that way we belong, even though we may stumble in it, or walk with halting step. Two practical evidences especially noted in the Scripture as belonging to all true saints, are, first, the having love towards all the family of faith *as such;* secondly, readiness to forgive the trespasses of others *if there be repentance and confession.* They who love not the brotherhood of faith, or who refuse to forgive the trespasses of others, when repented of and acknowledged, do not, we are told, "know God," and are not to be numbered amongst the forgiven. And although, whilst we remain in fallen flesh, we are not delivered from the strugglings of indwelling sin, and are therefore unable to keep *with perfectness* that holy Law in which, according to

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"the new man," we delight; we are, nevertheless, enabled so far to resist the law of sin in our members as to prevent its bringing forth its fruit unto death: nay more, we are enabled to render fruit unto God, imperfect indeed, but real—"acceptable to Him *through Jesus Christ.*" Every branch in the true Vine that is altogether fruitless, will not be recognised by the Father as rightfully belonging to the Vine. Such a branch is the symbol of a mere professor. It will finally be "taken away."

Yet, even living branches differ greatly both in the quantity and character of the fruit they bear. It may be scanty and ill-ripened; or more abundant and mature. Fruit has not always its proper beauty and bloom. As in natural so in spiritual life, there are many things that may hinder development, even where the power of development is. In a new-born babe, there may be the elements of great physical and intellectual strength; but time, nurture, and care are needed to secure the due development. When first created anew in Christ Jesus, we are neither "fathers," nor "young men" in Him. We are "little children"—babes needing "the unadulterated milk of the Word, that we might grow thereby." Progress is the law of our new condition. That which is justly expected of us is, that we should "grow in grace, and in the knowledge of our God and Saviour": that we should "grow up into Him in all things which is the Head, even Christ." Growth, increase, advance, are always spoken of in

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the Scriptures as the right, though not the inseparable characteristics of a Christian condition. The Corinthians and the Hebrews ought not to have halted or rather retrograded as they did. Yet their retrogression did not take from them that saintship which was given to them, and preserved for them, in and through *Christ.* They were truly sanctified by faith in Jesus, even though their growth and progress in the ways of Christ were stayed. Yet they *ought* to have answered to the desire of God concerning them: they *ought* to have grown. If it had not been the desire of God that all His redeemed people should attain a condition of ripeness and maturity here (and maturity implies growth), we should not have found the Thessalonians addressed in such words as these: "Now the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."*

* Words in some respects similar to these are found in the Epistle to the Corinthians. "God is faithful by whom ye were called into the fellowship of his Son," &c. In both cases the faithfulness of God to His people is referred to; but the use that is made of that truth, in its application to the respective circumstances of the Corinthians and Thessalonians, is *not* the same. Nothing perhaps illustrates more forcibly the difference that may exist between true believers in respect of progression in truth and holiness, than the contrast between the practical condition of the saints at Corinth, and those at Thessalonica. The Corinthians, instead of progressing in faith and holiness, had grievously retrograded. They had cost the Apostle many tears. He resolved, under God, to bring them

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"Spirit, soul, and body," are the three constituent parts of man's natural being. Without attempting any vain metaphysical disquisition, intruding into things we know not, it is sufficient to observe that Scripture asserts, and our own consciousness proves the existence of "soul and spirit," as the two constituent parts of our inward nature—distinct, yet so closely connected, that their union, like that of joints and marrow, is used in Scripture to denote a connection that is virtually inseparable. When the

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back to the way from which they have wandered, and to this end he reminded himself and them of the grace that had been given them in Christ Jesus, and of the faithfulness that would establish them unto the end "*uncharged* [ανεγκλητους] in the day of the Lord Jesus Christ." Observe the word "uncharged." It is a forensic word implying the non-imputation of guilt; denoting therefore, not practical condition, but judicial standing. The Apostle does not use of the Corinthians the practical word "*blameless*" (αμεμπτως). He could not say that they were *blameless*: on the contrary, they were most blameable. All that he said was, that the faithfulness of God would preserve them "uncharged"; that is free from the imputation of guilt unto the end. In the case of the Thessalonians, on the contrary, he expressed his assured conviction that they would be "sanctified completely," and "preserved blameless," or rather in an unblamed condition. "Now may he himself, the God of peace, sanctify you completely; and may in entireness your spirit and soul and body be preserved in an unblamed condition at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

I use the word "unblamed" rather than "blameless," because the latter word is often used to imply absence of all cause for blame. This can never be the case of those of whom it is said, "in many things we all offend." Yet where there is humility and true confession, God may and does refuse to blame. In that case we may be "unblamed," though not "blameless."

For further observations on the contrast between ανεγκλητος and αμεμπτος see "Notes on Greek of Romans i.," page 110, as advertised at the end of this volume.

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Scripture speaks of "the spirit that dwelleth in us lusting unto envy," and tells us that "he who ruleth well *his own spirit* is greater than he that taketh a city"; and when the Apostle expresses his desire that the *spirit* of the Thessalonians might be preserved unblamed, it is evident, that in these and like passages (such as 2 Cor. vii.) our own natural spirit is designated; for the Holy Spirit, as being God, one with the Father and the Son, cannot be spoken of as being either "ruled," or "cleansed," or "preserved in an unblamed condition." Man's natural spirit, like every other part of his original being, has, since the Fall, been brought thoroughly under the mastership and control of indwelling sin. It is morally the servant of that φρονημα σαρκος, that "mind of the flesh which is not subject to the law of God, neither indeed can be." Proud, vain, irritable, restless, often vigorous and energetic, it dwells within us, a living source of misery and sin, ever ready to show its affinity with worldliness and evil, but having no instincts toward holiness—no tendency toward God. Reflection will soon teach us how easily our spirit can be roused to unholy anger, or have its jealous pride awakened—how soon its selfish sensitiveness can be touched—how easily it is attracted and fascinated by the seductiveness of evil—how, aided by imagination (than which there is no faculty of the natural heart more dangerous), it ranges throughout the universe, interested in everything except that which is of God.

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Even when action is impossible, or by the deliberate resolve of the soul rejected, the spirit can still unholily amuse itself by luxuriating in scenes that fancy paints, or excite itself by desires that are impracticable, or torment itself by regrets that are vain. We speak of a proud spirit, an irritable spirit, a wounded spirit, and the like—expressions that plainly show how conscious we are that there dwells within us something that feels rather than thinks, and by its energy gives an impulse to the soul, as the soul meditates, deliberates, and *resolves*. It is the part of the body to carry such resolve into effect. Thus action is *perfected*; and by the nature of such action, men, who see only outward appearances (for God only knoweth the heart) form their notions of character.

When we are first brought through the Gospel into the fold of Christ, we little appreciate either the strength of the evil that is in us, or the strength of the evil that is around us. But as we follow on in the path of faith, experience begins to teach us its lessons. We find ourselves engaged in a warfare in which we have to cope not only with foes without the walls of our citadel, but also with a wily and restless enemy within. The success we hoped for is found, perhaps, but sparingly to attend our efforts, and sometimes attends them not at all: and even when successful against the enemy without, we may find ourselves far from successful against the enemy within. Even when the tongue, that member of the

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body which is so peculiarly the servant of the hasty impulses of our spirit, is duly curbed; and when the soul is carefully watched as to its deliberate purposes or counsels, yet our spirit in its tendency to wander, fret, rebel, and the like, may be very imperfectly controlled. Even right objects may be sought with undue precipitation; and desires not in themselves evil, may be indulged under wrong conditions. The longing of the Apostle Paul to visit his nation in Jerusalem, was not in itself a wrong desire: but to resolve on gratifying it contrary to the express direction of the Holy Spirit, was disobedience to God. If his spirit and his tongue had been duly restrained, he would not, on the impulse of the moment, have unwittingly said to the High Priest, "God shall smite thee, thou whited wall"; nor would the disagreement betwixt himself and Barnabas have engendered a contention so sharp as to be called in Scripture παροξυσμος. Nor is it merely a question of resisting the impulses of evil. If the tongue and the other members of our body are to be restrained from evil, it is with the further purpose of their powers being rendered unto God. The lips that are restrained from speaking falsehood and evil, may be caused to speak for truth, and for God. The soul which, naturally, under the power of sin, cherishes only purposes of evil, may, under the power of God, be made the seat of purposes of good. Our natural spirit, whose vigour and activity may have infused energy into a life of evil, may have its

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activity "bridled," and so brought under a new control. The natural powers of a believer, though still obstructed by the strength of indwelling sin, are no longer under its dominancy. A new and greater power is placed within us, whereby a capacity is given for restraining our evil, and for rendering our energies unto God. "His own divine power," says the Apostle, "has been given to us in all things *that pertain to life and godliness*" (2 Peter i.). Yet *to have* power is not the same thing as to use it. Nor will he who uses it *most*, attain to anything more than a qualified perfectness, as far removed from the absolute perfectness of Christ, as heaven is distant from earth. Indeed, one of the chief elements in a blameless conversation is habitual self-judgment and confession. He whose spirit, soul, and body, are most preserved in blamelessness, will be most in the habit of recognising and confessing the failures, weaknesses, and shortcomings of every passing hour. Absolute perfectness, except in Immanuel, has never been found on earth; and therefore, however great our watchfulness and obedience, the being brought into an unblamed condition (a condition not to be confounded with sinlessness) can never be predicated of us here, unless our watchfulness and obedience be accompanied by self-judgment, confession, and constant recognition of that blood which cleanseth us from *all* sin. Nowhere is our need of that blood more manifest than when we seek to walk in the paths of light; for nowhere does sin

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appear more heinous than when detected *there*. And it must, by the honest conscience, be detected there: for "in many things," says the Apostle, "we all offend." The elements of darkness, therefore, that are in us, and in our ways, must, by approach unto the light, become more manifest.

To walk in well-pleasing before God must be the chief present object of every one who is truly wise with the wisdom that cometh from above. Yet there are difficulties to be encountered. With hearts like ours, in a world such as this is, it cannot be easy to maintain a right relation to truth and falsehood, holiness and sin, God and Satan. It is not easy to watch the restless activity of our *spirit*; or to determine aright the resolve of the soul; or to control the actings of the body. We have the sinful *ignorance* of our hearts to contend with as well as their wilfulness. Yet that it is possible to be preserved in an unblamed condition is evident, otherwise the Apostle would not have said to the Thessalonians, "faithful is He that calleth you *who also will do it*." There are difficulties; but then we are taught to say unto God, "My Father, thou art the guide of my way." In Him we have to do with One who is gracious, slow to anger and of great kindness; One who delighteth in mercy; One with whom there is forgiveness that He might be feared; One who, in Christ, hath provided for us an Advocate, an Intercessor, a Bishop, a Shepherd, and a Friend; One also who worketh in His people,

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able to do "exceeding abundantly beyond what we ask or think. "To Him the Apostle thus commended the Hebrews: "Now the God of peace that brought again from the dead him who is the great Shepherd of the sheep by the blood of the everlasting covenant, our Lord Jesus Christ, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight through Jesus Christ, to whom be glory for ever and ever. Amen." It is in passages like these that faith finds her encouragement to press onwards.

In human life a wise parent seeks to act *objectively* on the heart of the child whom he is training. He draws forth love by showing love; wins confidence by inviting it, and by taking care never to disappoint it. He seeks to awaken his child's interests by setting before him objects of interest: he draws forth and develops his energies by employing them: and acts on his hope by presenting objects of hope. Whilst careful to direct by precept and advice, he seeks also to animate and encourage by promise and reward. So is it in the methods of God. After placing within us the power to worship and to serve Him, He acts *objectively* on our hearts, by setting before us the sure blessings with which His grace has inalienably endowed us in the Son of His love. Take, for example, such a verse as this: "Now he that stablisheth us with you in Christ, and anointed us is God: who also sealed us and gave the earnest of the Spirit in our hearts." Such are

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the assurances by which God cheers and encourages the hearts of His people. How could a believer advance in sanctification, if faith, and hope, and love, languished in his soul? And how could they but languish, if God, as a covenant God of grace and promise, had not presented Himself to us through Christ, as the fixed unchanging object of our confidence and rest? The soul cannot prosper unless the great constituted *objects*, which God in His Holy Word presents to our faith and hope, are kept habitually before us. Introversion of the soul upon itself will not strengthen: nor, when the heart is not acted on objectively, will meditation, or even precept, avail. Exhortation and precept have their place, and a most important place, in the school of Christ; but if hortative be *substituted* for declarative ministry—ministry, I mean, declarative of the fulness of God's grace towards His people in Christ, the result to the true in heart will be weakness and discouragement—not strength. To direct the souls of God's people to the precepts of the Gospel without due reference to that which His grace has for ever provided in Christ, is as if we were to send forth an army, with carefully prepared instructions how to march, and where to find the foe, but unprovisioned—no bread provided—no water by the way.

Suppose we find one of our fellow-believers painfully struggling against the sin that dwelleth in us. We may fitly, no doubt, exhort him to continue the

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struggle. But shall that be all? Shall we not accompany our exhortation with the assurance that he is struggling against an enemy already conquered? Shall we not tell him how God, who knoweth thoroughly the heinousness and abomination of indwelling sin ("sin in the flesh," as it is called in Rom. viii. 3), hath already so visited it with judgment in the Person of our sinless Substitute, that not a shadow of its guilt remains to us imputed? Shall we not remind him that the condition attained for us above the heavens by our risen Head and Representative, is one of perfect freedom, not only from the guilt of sin, but also from its presence: nay more, that it is a condition of life according to the Spirit in all perfectness, and power, and glory; and that this condition being already ours *representatively*, is soon to be ours *actually*—that it is secured for us under a covenant that cannot be broken? Shall we not tell him also how, even here, our "old man"—another name for "sin in the flesh"—is so far practically nullified that it never can re-assert its old dominion over us, nor prevail to prevent (however it may obstruct) our acceptably serving God? Exhortation, accompanied by assurances like these, is not the exhortation of direction merely (direction is not all that the soul requires); it is exhortation that brings with it encouragement; comfort and joy, strengthening us for our pilgrimage and militancy.

Such, accordingly, is the character of all exhorta-

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tion in the Scripture. It is founded on the fact that our being called into the path of service here, is a consequence of the blessings already inalienably bestowed on us *in Christ*. The mercies and the gifts freely bestowed in Christ give to us the title and the power to take a position corresponding to those mercies and gifts, here. The heavenly and everlasting blessings given in Christ precede, and are altogether independent of, our service; and therefore we are asked to serve, not in order that we may attain the blessings, but because we *have* them. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly-places in Christ," are words that may be used, not merely by the advanced believer, but even by the very feeblest in the family of faith. "If," says the Apostle, "one died instead of all, then did the whole die." Believers, therefore (for of them this passage speaks), are regarded as having in their Representative died. They have passed through judicial death, and God's actings towards them, and their relations to Him, are founded on that accomplished fact; so that before they are exhorted to die unto sin daily, it is made known to them that they have already, fully and completely, died to it because of their legal oneness with Christ. So likewise, if we are directed to live unto God, it is because we are already alive unto Him *in Christ*. "In that he died, he died unto sin once, but in that he liveth, he liveth unto God: so

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do ye reckon yourselves to be dead indeed unto sin, *but alive unto God in Christ Jesus our Lord.*" (Rom. vi. 10.) If we are exhorted to keep our garments unspotted from the world, it is after we have received the assurance that priestly garments—garments of glory and of beauty—are given us as our everlasting heritage in Christ. Thus by faith entering into Heaven, and there discerning the blessings already given by God's unchangeable gift in the Son of His love, we then descend, as it were, to our practical place on earth again, comforted and strengthened, even as the priests of Israel of old, after they had entered the sanctuary and had fed on the shew-bread presented for them on the golden table; and after they had seen the light burning for them and all Israel, in the candlestick of gold; and after they had beheld the incense ascending *for* them from the golden altar, came back again to their practical place in Israel, there "to keep knowledge," and "to judge between clean and unclean, holy and unholy"—to separate the precious from the vile. Grace has taught us to know the true shew-bread presented for us in the heavens; and the true candlestick with its sevenfold light, which, having once shone for us in the earth, does now for ever shine for us in the heavens. All these things we find in Christ—provided by that grace which is made to bear on us abidingly in Him—grace which does not merely come forth and meet us *once* when first, in the scarlet of our sins, we cast ourselves on

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the blood of expiation, but which abides with us and reigns over us for ever. Grace is that wherein, says the Apostle, we have been set, or made by God to stand. Our advance in practical sanctification, therefore, will greatly depend on the measure in which we recognise the objects which grace sets before us. Take these objects away, and it would be as if the stars were swept from the firmament, and the benighted traveller left to pursue his way in rayless darkness.

Right occupation is another of the means employed by God to promote the practical sanctification of His people. When first brought into the fold of faith, we are necessarily severed from many a former interest. Our relations to good and evil, to the Church and the world, to God and to Satan, are changed. The books, studies, friendships, associations, employments, in which we once delighted, are seen to be too distinctly marked with moral leprosy for our hearts to find any longer occupancy in them. The commandment given to all those who feed on the Paschal Lamb to put away leaven out of their houses, is heard by our consciences; and we soon recognise its need. Nothing, therefore, can be more important than that our energies, if withdrawn from the evil things on which they once spent themselves, should be given to other things sanctioned and approved of God, lest we should pine in languor, or else find ourselves again drawn back towards that Egypt which we have left indeed, but

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towards which our hearts, as to every natural feeling, still gravitate. Accordingly, God does not lead us into the wilderness without there providing for us new interests—new occupations—new joys. If leavened things are taken away, unleavened things are provided. He is pleased to associate us with Himself in His own interests, the interests of His land, His people, and His Truth. We are at once the congregation and the army of the Lord: the character of our service is manifold: our duties various. Israel served in the Temple and in the camp; in the city and in the field; and the offices which they individually filled, were no less various than the places of their service. He, who called them to be His people, appointed the various spheres in which they might serve under Him. We too, have new duties and employments provided for us under God. We have things to seek after, and things to eschew: things to cherish, and things to repress: friends to aid, and foes to resist: strongholds of truth to defend, and strongholds of falsehood to assail. We fight under God not in order to win His favour—that is already and for ever given. In His favour He has made us His people: in His favour He has summoned us around His banner for our honour, and for our blessing, that we might share with Truth its conflicts and its troubles. Experience will soon convince us how the consciousness of being employed for God (however poor or humble our service) will comfort us in hours of

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downcasting; and how it will aid us in resisting and controlling even the strongest tendencies of our nature. Thus too, we learn many lessons. We are taught by our successes, and taught by our failures. We learn what promotes, and what hinders spiritual vigour. It is amidst the realities of warfare that the soldier discovers both his weaknesses and his strength.*

In human life we well know what diligent attention is bestowed on everything that is supposed to

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* Nor must we forget the incentive to diligence and watchfulness afforded by the promised reward which God's grace (for all is o grace) will bestow in the day of Christ's glory on the *services* of His people, if those services have been wise and well-pleasing in His sight. It is true, indeed, that the highest and most excellent of the blessings that redemption brings, flow exclusively from the vicarious service of Christ for His people, and thus become the common heritage of all the redeemed. That He "loveth us, and freed us from our sins by His own blood, and He made for us a kingdom: priests unto His God and Father;" is a verse true equally of all the saved. They will alike "reign in life through One, Jesus Christ"—will be alike changed personally into the likeness of their risen Lord—will alike love as they are loved, and "know as they are known." Nevertheless, there is a reward of service and a praise that will not be the portion of all even of the saved. We read of some who, although recognising and belonging to the one true foundation, do nevertheless embody in their service habits of thought and action that produce results worthless as stubble in the sight of God. Such cannot have their services recognised in the great day. Their "works will be burned"—"they will lose their reward"; whereas, we read of others who will receive a full reward, and have an abundant entrance administered unto them into the everlasting kingdom of their God and Saviour. Thus, whilst there are promises that are absolute and unconditional, and belong to all the redeemed as such, there are other promises made dependent on certain results which may, or may not, be found in believers. The comfort and incentive of both these classes of promises are needed,

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aid the proper development of our natural vigour. We soon learn to discriminate between that which augments, and that which diminishes our strength: and the lessons taught by experience are not readily forgotten. But is the same care bestowed on the nourishment and training of "the new man"? What if believers, forgetful that they need the unadulterated milk of the Word that they might grow thereby, are content to remain partially, if not wrongly, instructed in the Scriptures? What if they neglect to add to their faith and virtue, *knowledge*? What if their minds become furnished with thoughts and doctrines drawn not from the Scriptures but from men? What if by worldly friendships and associations they suffer themselves to be drawn into circumstances where they breathe an atmosphere morally poisoned? What if they refuse to take their stand in the battle-field of Truth, and seek a covert in "large-hearted" neutrality, and wander into the camp of the god of this world, admiring, and, perhaps, copying the manners, and interesting themselves in the interests of those who are strangers and aliens to the Israel of God? Is it not certain that under such circumstances, the strength of our old corrupt nature will wax giant-like, and the vigour of the "new man" decay? Oh! that God's people would remember that he who wanders to the very extreme verge of the circle of Truth, and there keeps himself in as near contiguity as possible to the darkness beyond, holds

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both towards evil and towards God a place very different from that of one who retires from those dangerous confines, and seeks to draw nearer and nearer to the light that burns at that circle's centre. "Borderers" are not honoured among men; nor can they receive honour in the Church—I mean, honour from God.

One thing essential to an advance in practical sanctification is acquaintance with Holy Scripture, and ready subjection of mind to that which we discern to be therein revealed. If we cherish opinions contrary to the Word of God, if our estimates of all things are not guided thereby, then it is impossible that there should be found in us a growing conformity to the mind of Christ. The cherishing of thoughts unsanctioned by and contrary to Him, constitute an inward disobedience of soul, the consequences of which will be, sooner or later, manifested in corresponding deflections in our outward way. God has revealed that which He has revealed with the avowed object of causing "the man of God" to be "throughly furnished." For the attainment of that end, He has revealed neither too much nor too little. To desire to know more than is written is presumption: to be contented with knowing less, is to be content that darkness should occupy within us a place that should be occupied by light—a place, be it remembered, that is never *un*occupied; for where light is not, darkness is.

A soul that has formed wrong estimates of the

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things around it, must have its desires wrongly ordered; and if its desires be wrong, not only its services, but its *prayers*, must be proportionably affected. Our prayers, to be acceptable, must be according to His will; but how can they be according to His will if they spring from an ignorance which ought to have, and could have, no place in our hearts if we had duly searched His Holy Word, and sought grace to be subject to that which is there revealed? Christians often deceive themselves into the belief that if there be sincerity of conviction accompanied by earnest prayer and earnest action, then all is well. But right prayer must be guided by the Holy Spirit; and the Spirit always guides in accordance with the word that He has written. There may be, as we too well know, both zeal and prayer apart from Truth; and then, how disastrous the results! A vessel may be impelled by mighty power; and there may be a strong hand and resolute will to guide its helm; but what if the chart be unknown or unconsulted? In the arrangements of human life, the consequences of ignorance and presumption are guarded against with jealous care: but in spiritual things, energy unguided by revealed Truth, is often eulogised and admired. Yet, what have we greater reason to dread than the activities of ignorance? When ignorance has been persistently cherished in the near presence of light, how often is it permitted to rush blindly forward and assume the place of knowledge and to act; and

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then, what is there more obstructive of true holiness —what more ruinous to everything that should flourish in the Church of God?

Not unfrequently, under the pretence of exalting Christ, "doctrine" is, even by Christians, disparaged and contemned; yet what is "doctrine" except instruction from Christ respecting Himself—instruction respecting the relations in which He has set us towards God, and Himself, and all things? "Doctrine" is the means which God has appointed to convey the right knowledge of Christ to the souls of His people; nor can anything be more certain than that all knowledge which we may imagine ourselves to have attained in any other way, will prove in the end illusory and vain. For a saint to suppose that his ways can be sanctified apart from the knowledge of the Word of God, is as if a soldier were to imagine that he could fulfil the duties of his soldiership whilst neglecting the instructions of his Chief; or as if a child should fancy that he could serve and please his father whilst despising the commandments by his father given. Nor must we forget that as darkness is to a weakened eye more welcome than light, so ignorance is congenial to every heart that has enfeebled itself by keeping itself distant from the full light of God's Word. Growth in grace, and growth in Truth, when real, are never treated of in the Scripture as opposed conditions. On the contrary, they are always regarded as standing in inseparable connexion, and resulting from the

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operation of the same Spirit. "Sanctify them through thy Truth: thy word is Truth," are words which plainly show that the knowledge of revealed Truth is a necessary means to sanctification. And again, "If ye abide in me *and my words abide in you*, ye shall ask what ye will, and it shall be done unto you." The "words" of which the Lord here speaks must be taken to include all that His Prophets and Apostles and Himself had spoken, for He was the Author of all. "Desire," said Peter, "the sincere milk of the word, that ye may grow thereby." Peter had not forgotten the parting commandment of his Lord, when He said "Feed" (βοσκε) and "Be the shepherd of (ποιμαινε) my sheep." The sheep of Christ need to be fed. They need, also, that directive care which it is one chief end of the shepherd's office to supply; and that directive care, as well as the appointed food, reaches them through ministration of the Truth. Apart from it their souls will be unfed—their steps unguided. "I have no greater joy," said the Apostle John, "than to see my children walking in the Truth."

Are we, then, guided by the light of God's revealed Truth, seeking to maintain a right relation to the evil that is *in* us, watching against it, bridling it? Do we seek, also, to stand in a right relation to the evil that is *around* us—that evil which makes the world, religiously and secularly, what it is? Do we seek, by *practical separation*, to bear witness against

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it? Do we seek practically to own and to connect ourselves with the Truth, giving our energies to its service—abiding in it? Do we seek to fulfil the duties of our own individual sphere, remembering that there is no sphere, however lowly, that does not afford some opportunity for trading with our talent, and that he who is faithful in little, will be faithful also in much? He who seeks grace for these things, will find that he is treading the path of true practical sanctification, and advancing in those things which make rich towards God. Advance in such a path may, in the present condition of the Church of God, be attended with peculiar difficulties; yet, they who remember the recompense of the reward, will not be too ready to cry, "a lion is in the way." They will remember Him that is able to encounter for them all lions, and to overcome all enemies—One who is the Shepherd and the Friend, as well as the Redeemer, of His people.

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Jesus Washing His Disciples' Feet.

"He that is washed (ὁ λελουμενος) needeth not to wash (νιψασθαι) save his feet." (John xiii. 10.)

WE have already seen how various are the aspects in which the guilt of sin, as well as the one only means of its removal by *expiatory blood*, are presented in the types of the Old Testament. On the night of Egypt's visitation, Israel found themselves in the midst of Egypt—they too laden with guilt (see Ezek. xx. 7, 8)—they too deserving to be smitten. But for *them*, grace—unmerited grace, provided protection in the blood of the Paschal Lamb. They heard of that one way of deliverance, and they despised it not. The blood was found marked upon their door posts, and the destroying angel passed on and entered not. The first apprehension that an awakened soul has of its danger, is in seeing that it is part of a condemned world, involved in its evil, and rightfully the heir of its judgment—*itself* unclean, and dwelling in the midst of them that are unclean. The first apprehension it has of its deliverance is when it discerns the efficacy of the blood of the true Paschal Lamb, and learns

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that all who truly cast themselves on *that* as their one refuge, dwell as in a sprinkled habitation, and are safe from the visitation that awaits an Egyptian, unsprinkled world.

But Israel when led into the wilderness and brought, in the Tabernacle of God, into conversance with holy things, found in the manner in which they served in that Tabernacle and moved in the midst of those holy things, a new and unexpected lesson respecting sin. They found that in leaving Egypt they had not left sin behind them. It was within them; and they brought it with them, even into the sanctuary of God. It became more or less developed even there in His near presence. Iniquity was found to lurk even in their holiest things: and unless protection had again been provided for them through expiatory blood, their very privilege of approach to God would have entailed upon them ruin. But expiatory blood having been offered, and sprinkled on the mercy seat and on all the holy vessels that their touch defiled, their sin was forgiven, and the iniquity of their holy things not imputed. In the sixteenth of Leviticus, therefore (in which all this is detailed), we find another aspect of our guilt, and another type of our deliverance. But we have yet other lessons. An Israelite might quit the Tabernacle *cleansed*. He might as a clean person go forth into the midst of human life around him. But the first moment that he came into contact with a bone, or a dead body, or a grave,

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or even accidentally breathed air that death had tainted, (and how could this be avoided in a sphere in which death reigned?) he became instantly unclean. Having in him a tendency to defilement, and an affinity with uncleanness, he never could come into the presence of corruption without becoming tainted and unclean. And on all uncleanness, great or little, that holy Law which saith, "he that offendeth in one point is guilty of all," pronounced its curse. He that became unclean by accidentally touching a bone, or breathing the air of death, was to be "cut off," unless the uncleanness could be removed; and it could only be removed by the sprinkled ashes of the appointed sacrifice. (See Numbers xix.) Thus there was ever recurring danger, and ever recurring sprinkling. "The law made nothing perfect." It never enabled the worshipper to say that he was free from guilt and from danger. On the contrary, he was ever and again involved and re-involved in guilt, and exposed to the infliction of wrath.

"But there is [now] the bringing in of a better hope whereby we draw nigh unto God."* In the case of believers the guilt of *all* sin, whether the imputed guilt of the sin of their first parent, or the guilt that springs from the presence and working of indwelling corruption, or the guilt of committed sin both before and after conversion, is alike purged by

* Επεισαγωγη δε κρειττονος ελπιδος, δι' ής εγγιζομεν τῳ Θεῳ.—Heb. vii. 19.

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the *once-offered* blood of Jesus. The law no more interposes its claim so as to bar our access to God. The debt of obedience that we owed to God's holy Law has been discharged by the perfect obedience of our Substitute, and the debt of penal suffering that we owed because of our breaches of that Law, has been discharged by the submission of our Substitute to the appointed inflictions. Complete satisfaction to every claim of God's governmental holiness has been made by our great Surety on behalf of all His believing people, so that *wrath* can no more awake against them. It is for ever stilled. There needs no further offering for sin (Heb. x. 18)—no further sprinkling. As regards the judicial Courts of God we are "uncharged" (*ανεγκληtοι*): as regards the Courts of His worship we are "purged" (*κεκαθαρμενοι*): "sprinkled" (*ερραντισμενοι*): "washed" (*λελουμενοι*): "sanctified" (*ἡγιασμενοι*). "Already," (*ηδη*) said our Lord, "ye are clean through the word which I have spoken unto you;" (John xv. 3) for that word had guided to Himself—their Sin-bearer. And again, in the passage before us, "he that is washed needeth not save to wash his feet, but is clean every whit."

Nothing can be more unequivocal than this statement of our blessed Lord. It teaches, what His Apostles afterwards more fully explained, that faith in Him brings into the possession of a cleanness that is never lost again. There cannot be, as under the Law, a falling back into a condition in which a

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cleansed person is regarded as having lost his cleanness, and as having become again exposed to wrath and condemnation. He is so "every whit clean," said our blessed Lord, "that he needeth not to wash again, *save his feet.*" In other words, though it be true that no believer escapes defilement as he treads from day to day the path of life, yet such defilement takes not away that cleansed condition which grace has made lastingly and for ever his. His defilements are not regarded as defilements that throw back a clean person into his former condition of *total* uncleanness: but they are regarded as defilements that have come upon a person who, as to the *totality* of his condition, continues clean. Nothing could more fitly represent such a condition than the emblem chosen by our Lord—a "*bathed*" person, with a foot needing to be "*washed.*"

The Law recognised no intermediate place between a total condition of absolute uncleanness, and absolute total cleanness. If one taint came upon a clean person he thereby lost his cleanness, and became exposed to wrath. The emblem, therefore, of a clean person with a foot needing to be washed, could have no place under the Law. The Law knew of no condition capable of being represented by such a symbol. Yet with what condition is the conscience of a believer, under the Gospel, more familiar? He knows that he is no longer regarded by God as an unpardoned rebel, but as a reconciled child. He knows that he shall never come into

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judgment. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life." (John v. 24.) He knows, that, as regards acceptance, he is "perfected for ever" by the one sacrifice, and that he will never be permitted to fall back again either under condemnation, or under the practical *dominance* of sin. (Rom. vi. 14.) He knows that he has a great High Priest, who meeting the accusations of Satan, maintains the governmental holiness of God by making all such intercession as is needful to uphold and preserve believers in that grace wherein they have been made to stand: interceding for them not as unreconciled and unsprinkled, but as reconciled and cleansed for ever under the abiding efficacy of the offering once made on Calvary. Yet whilst apprehending all this, we know that we are not what our Master was—personally *spotless*. On the contrary, we know that every day manifests in our character and ways, more or less of shortcoming and failure, discerned by the eye of God however much *we* may fail to recognise it. "There is no man that sinneth not." (1 Kings viii. 46.) "In many things we all offend." (James iii. 2.) And although our cry is not to be towards God as a God unreconciled and standing towards us in a relation of wrath, yet we thankfully turn towards Him as a Father, merciful and gracious, and make confession unto Him and say, "Forgive us our trespasses." Pardon granted

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by a Sovereign to a rebel or a criminal is one thing —forgiveness extended by a parent towards his child is another. The latter is the forgiveness which the Lord has taught us to seek of our Heavenly Father. In seeking it we recognise indeed the existence of stain, but not of stain imputed unto condemnation and wrath. The foot needeth to be washed; but the totality of the cleanness is not lost. We ask as persons whom grace has delivered from the place of criminals, and brought into a relation of everlasting favour and love. Yet even by those who hold such a relation, forgiveness is needed every day; and by all who obey the commandment of their Lord, forgiveness is continually sought.

It is indeed strange that a truth so obvious—so perpetually attested by the experience of each passing day, should be, by any believer, denied. Even in human life, one friend may grieve another and ask for forgiveness, whilst fully conscious that the love of him whom he has offended is not withdrawn. A child who has grieved his parent asks for forgiveness without questioning the endurance of the parent's affection. Nor is there any thing of which the heart of an instructed believer is more deeply conscious than of the greatness and frequency of his short-comings and failures towards Him, who has, nevertheless, loved him with an everlasting love—love from which nothing shall separate; and who has abidingly delivered him from the power of darkness, and "translated him into the kingdom of His

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dear Son." Nor can anything be more plainly enforced in the Scripture, than the duty of confession to our Heavenly Father, and of saying to Him, as reconciled though erring children, "Forgive us our trespasses as we forgive them that trespass against us." To say that a believer, because abidingly reconciled and pardoned, needs not, and ought not, to confess and ask for forgiveness of his daily short-comings, is contrary alike to every lesson that conscience and that Scripture teach. Nor must we extenuate the evil of such a doctrine on the ground that an opposite error is taught by many who affirm that believers are never brought into an *abiding* state of reconciliation here, and that wrath is not *lastingly* appeased. To deny the perpetuity and unchangeableness of the reconciliation provided for believers through the one finished sacrifice, is indeed to overthrow the foundations of our most holy faith. It is a blotting the tenth chapter of Hebrews out of the Bible. But error is not to be encountered by error, but by Truth. Although it be true that a believer, being reconciled, shall never find himself in the presence of unsatisfied justice, and be amenable to wrath, yet it does not hence follow that he stands in no relation to *holy* love, and that such love, if he grieve it, has no claim on him for acknowledgment and confession. Such a doctrine could only be maintained, either by saying that a believer is absolutely sinless, or that a believer's sins are in nowise to be regarded as sins;

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for to say that they are to be recognised as sins, and yet that no acknowledgment is to be made, and no forgiveness sought for them, is a statement so monstrous as to carry with it its own refutation.

If the reconciliation into which faith brings, had not been everlasting, our Lord never would have said, "he that is washed [bathed] needeth not to wash." On the other hand, if stains and defilements were not to be regarded as stains and defilements —if short-comings and trespasses were not to be recognised as short-comings and trespasses, He would not have added the words, "*save his feet.*" "He that is washed, needeth not to wash, save his feet, but is clean every whit." The Lord would neither have added these words, nor would He have girded Himself with the towel, and bowed down and washed His disciples' feet. That this was a symbolic action, and not merely a lesson to teach humility, is evident from His words to Peter, "Except I wash thee thou hast no part with me."

The trespasses then of a believer, whether sins of commission or omission—whether committed in ignorance or consciously, are likened by our Lord to the stains attaching to the feet of one who, after having completed his day of toil or travel, finds, as might be expected, his foot to be more or less defiled. And will any believer say that this is an untrue picture of his condition? What servant of Christ, however watchful, can affirm that he has ever for one single day trod the miry path of life

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and received on his foot no defilement? One only could say so, He whose feet morally were always like "fine brass burning as with fire in the furnace" —feet incapable of defilement. At the close of His earthly pilgrimage, His feet instead of being washed like the feet of His disciples, were anointed—anointed with most precious ointment, like unto that poured upon the head of Kings and Priests —for His feet were worthy. They were the pure and undefiled feet of the true Priest and King—the Holy One. But it is not so with His people. "In many things we all offend." Every day leaves some trace of defilement on our feet, observed (though we in ignorance or carelessness may overlook it) by Him whose "eyes are as a flame of fire." Such defilements (seeing that we are not under the Law but under grace) do not deprive us of the standing that grace has given us in Him: they do not cast us back into our natural condition, as heirs of wrath. Nevertheless, the transgressions of believers must be transgressions in His sight. He cannot call evil good, nor sanction any of the conventional standards by which men may choose to estimate evil. Our ways may become so displeasing in His sight as to receive His rebuke, and frown, and chastisement; and though it be the frown, and rebuke, and chastisement, not of wrath but of love, yet the conscience, unless hardened, must recognise the stroke, and be, until it be removed, unhappy. There must have been a heavy burden resting upon the hearts of

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those of whom the Apostle said, "for this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

We may be sure that our great Adversary, who knows all these things, and is quick to descry every stain, will, as "the Accuser of the brethren," do all that in him lies to magnify such stains, and to promote and aggravate all possible results of sorrow. On the other hand, we have provided by God a great High Priest, who, whilst sustaining as God's Priest, God's governmental holiness, is able also to intercede with the love of a brother for His brethren; and pleading the efficacy of the same finished sacrifice that has made them "every whit clean," to ask that the new stains which their feet have contracted, should also be regarded as washed away; that so there might be the *manifestation* of love toward us, and not the expression of anger, or displeasure.

That such is the condition of every believer when the day of his earthly pilgrimage closes, and his spirit departs to be with Christ—that his feet will then be regarded as washed from every stain —will be doubted by none who understands the manner in which grace has triumphed over sin and all its consequences. Nor will any cloud dim the brightness of that hour, when the Church as a

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whole, shall be presented "a glorious church, not having spot, or wrinkle, or any such thing." It will be the hour of the full, absolute perfectness of the family of faith; when there shall be none amongst them that need confession, or rebuke, or chastening any more. When they enter their Father's presence, each foot will have been perfectly washed. Not one spot will be there. They will find the forgiveness extended to them from their Heavenly Father in respect of their transgressions as children, to be as perfect and complete as the pardon which reached them when they were first reconciled and delivered from the consequences of their rebellion against His government as their Lawgiver and King. They will be met not with reproof, but greeted with the full unhindered manifestation of complacent love. But to what will they be indebted for this mercy? Will it not be to the intercession of Him who is their Master—their Brother—their Advocate? The scope of His intercession comprehends *every* need of His people. He manifests the depth of His grace and love towards His brethren by asking that these stains should be forgiven: and at the same time, by asking *in the character of Priest*, He sustains and glorifies the governmental holiness of God. And His intercession is heard (for He is heard always) and forgiveness is accorded, and the stain is gone. The feet are cleansed; and it was as a pledge of fulfilling this final act of love towards *all* His people (final I mean as regards their wash-

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ing) that He marked the close of the day of His disciples' service with Him in the earth, by bending down and washing their feet.

But whilst the believer has a full right to triumph in the thought that the faithful love of his heavenly Master will, at last, wash his foot of every stain, so as for the greeting of unhindered love to meet him when he enters his Father's presence, without any token of grief, or of displeasure, yet are his desires to be restricted to this? Are they to be limited to *the future only?* Will he not also seek that his feet may be *daily* washed—that he might daily be as one practically approved, walking as a dear child in well-pleasing? This can only be by our feet being ever and again washed by our gracious Lord, for there is no absolute perfectness here.

But there may be among believers great carelessness, presumption, unchecked worldliness, and disregard of God's Truth. There may be a refusal to add to our "faith virtue, and to virtue knowledge" and the like. There may be an attempt to connect with the one true foundation, principles and practices that are worthless like "wood, grass, and stubble," and not precious like "gold, silver, and precious stones." In that case, the Holy Spirit, whereby God hath in faithful grace *sealed* us unto the day of redemption, must be grieved. Many and deep stains will be found on our feet. Our heavenly Master and Advocate may and does intercede for us as against the malice of our great Adversary, and we

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are upheld and preserved from irremediably falling: and besides this, unsought-for forgiveness may perhaps many times meet us in our wanderings; and many things may be done by His providence and grace, to arouse and warn us. Yet we may turn a deaf ear to all these things, as the Churches did before their candlesticks were removed. And so our great Intercessor may see it meet to cease to ask for *present* forgiveness. The stains may be allowed to continue and to increase; and disastrous results may follow, and heavy chastisement come. We read of one, that he was "to be delivered to Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus." His feet, no doubt, had often been washed. Often forgiveness had been extended to him; but he had despised the mercy. He had slightly esteemed the washing, and sought not to avail himself of the guidance of the hand that washed. Therefore, for a season, his feet were allowed to remain unwashed. Stain accumulated upon stain, until at last his transgression became grievous; and he was found treading a path that would have ended in ruin, if there had not been One watching over him mighty to save—able to pluck even as from the fire. He was recovered, and his feet were washed at last; but after what dishonour, sin, and sorrow—after many too had been contaminated by his evil.

On the other hand, there may be those who prove their ways, and seek in the exercise of self-judgment,

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to walk softly and humbly with their God. Such well know how continually they need that their feet should be washed. They will desire it as a daily mercy, and will endeavour to look daily to the Lord for it. Whilst desiring to judge themselves, and to confess daily, and to ask forgiveness of their Heavenly Father, not as unreconciled rebels, but as children loved with an everlasting love, yet they will not depend on the completeness of their own confessions, or on their own ability for discovering their failures, shortcomings, and sins—desiring in this to rest rather on the perfectness of the knowledge of their great High Priest, and ever to look to Him that He might intercede for them according to *His* wisdom and *His* knowledge of their circumstances, and wash their feet of every stain—whether stains that they know not, or stains that they know. Our knowledge here is at the best imperfect (for "we know only in part") but, not only so, it is continually more imperfect than it need be, because of some film that has come over our inward sight, which the true "eye-salve" would remove. Sins of ignorance may abound. We cannot, therefore, trust the accuracy of our powers of discernment even as respects our own sin; and must consequently mistrust our own confessions. Even if less wanting in sincerity, they would be deficient in comprehensiveness. Accordingly, we gladly recognise that all that *perfect* confession and *perfect* intercession which is demanded in the Courts of Heaven as necessary to maintain the

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dignity, and vindicate the principles of God's holy government, comes from our risen and glorified Priest, and is made dependent on *His* perfectness and faithfulness. Accusations, difficulties, needs, and dangers of which we may know little or nothing, His vigilance and priestly intercession meet. On Him, therefore, as to these things, faith relies; not seeking to take on itself a burden which it knows that it could not bear. Nevertheless, we desire grace to be made more conscious of the nature and extent of the services thus fulfilled for us by our Lord. We desire to be preserved from being altogether insensible to the need of confession with respect to things that may form the subject of His intercession for us; we desire to have some apprehension of the nature and extent of the stains from which His intercession cleanses the feet of His brethren. To grow in grace is to grow in the ability to feel about those things, whether good or evil, about which the Lord feels, and about which He offers intercession and prayer. Whilst on the other hand, to be altogether unmoved by the excellency of things in which He delights, and to be insensible to the evil of things which He abhors, indicates great and dangerous distance of heart from Him.

Earnestly, therefore, will every believer, if he be wise, desire that the Lord would be pleased, again and again, at the close of each day, to wash away the defilements that his feet may have contracted.

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Wherever there is habitual self-judgment and confession, this would, no doubt, be done. Our feet would be cleansed. But if we refuse to confess, if we say that we have no sin, or that our sins and shortcomings are altogether disregarded and overlooked by the Lord, so that we have no need to say, "forgive us our trespasses," what must then be expected, but that stain must accumulate upon stain, and hardness of heart and disobedience be found in result? We may be very sure that that which is not confessed as sin, will not be repented of, nor sought to be avoided as sin.

Yet whatever may be the degree of his watchfulness and self-judgment, how gladly and thankfully does the believer look forward to that hour when he knows that the last stain that has rested on his foot will be surely washed away by the faithfulness of the love of Him who hath said, that "whom He loveth, He loveth unto the end." Here is the great refuge of the weary soul—the foundation of the stability of its peace. Faith often recurs to these words: "having loved His own which were in the world, He loved them unto the end." We remember these words, and find in them the sure pledge that we too at the end of our earthly pilgrimage shall have our feet finally and fully washed, so as to be "presented in the presence of His glory with exceeding joy."

Nor must we forget the injunction with which He concluded this ministration of His love. "If I, then, your Lord and Master, have washed your feet,

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ye also ought to wash one another's feet." In discovering any stain that may be resting on the feet of our brethren, we are not to blind ourselves to its presence, or to hide from ourselves its character by calling evil good. If we are to be honest and truthful in respect of ourselves, we should be equally honest and truthful in respect of others. On the other hand, we have to beware of looking on the sins or failures of our brethren with pharisaic self-complacency, and cold indifference. What condition more awful than theirs, who find their joy in searching out iniquities, and exult in exposing and magnifying them when discovered? Such have indeed reason to remember that with whatsoever judgment they judge, they shall be judged; and that the measure that they mete to others shall be meted to themselves again. How continually, therefore, should we remind ourselves that the love of the same gracious Lord that is toward us is toward our brethren likewise, and that one of our chief privileges is the title to appeal to it and intercede on their behalf, asking that stains, even of the deepest dye, may be removed; and that the deserved results of chastisement and sorrow might be averted. So we should not be as those who "bite and devour one another," but be as those who "wash one another's feet." It is true, indeed, that our intercession is not like that of our Lord; for His intercession is perfect in holiness and in wisdom, and is in all things necessarily accordant with the Father's

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will. Yet our intercession, poor and imperfect as it is, is, nevertheless, not despised. It is presented not in our own names but in His name; and if we pray according to His will, He heareth us.

Nor must we forget that, whilst the love and grace of Jesus our Lord is ready to wash away, and finally will wash away every stain from every foot of His brethren, there is also another relation in which He stands to His people as the Shepherd and Bishop of their souls. Accordingly, he seeks not only to wash away stains when contracted, but to guard also against their recurrence. There are certain paths which must, if trodden, bring on our feet stains of the deepest dye. From such paths He seeks to preserve His people, and from such paths they would be preserved, if they gave due heed to the directions of His Word, and the admonitions of His Spirit. It is true indeed that feet so susceptible of defilement as ours, will certainly in their daily way, notwithstanding all our watchfulness, contract some stain. But there are certain paths in which defilements abound, and by entering them, we, as it were, court pollution. Against such paths the Lord, as the Shepherd and Bishop of souls, guards. His Word, His Spirit, His ministers, are sent to warn His people against ways of folly and death—where, sowing to the flesh, we of the flesh reap corruption; and to show us other paths—paths of life and peace, and to declare unto us those promises (true and faithful, because given in the title of the name of

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Jesus) whereby we are strengthened to resist the world, and to bring forth fruit unto God. This is indeed a different relation of the Lord to His people from that in which we see Him washing clean their feet: but it is one not less gracious nor less needed. And if we are permitted to follow His example in the one case, we are not forbidden to imitate it in the other. If we can intercede for our brethren and ask forgiveness for their trespasses, we may also advise and warn and admonish them, and speak to them words of truth and soberness, and comfort them in their many weaknesses, and encourage them in the narrow way. Our efforts may be feeble and poor, yet they shall not be in vain in the Lord.

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Remarks on a Tract entitled "Justification in the Risen Christ."*

THE doctrine of Justification is the great test, whereby the fidelity both of individuals and of bodies to Christ's Truth must be tried. Wherever that doctrine is maintained in its integrity—that is to say, wherever it is taught in its simplicity, and at the same time, protected against being neutralised by the appendage of other doctrines inconsistent therewith, there will be blessing: wherever it is otherwise, the foundations of our holy faith are undermined.

It has commonly been supposed that they who hold the doctrine of this Tract, differ from the Scripture only in this, that they refuse to the believer the ascription of the *active* righteousness of his Substitute. Now, if this were all, the error would be sufficiently serious.

For in order for our Substitute to constitute us

* The full title is, "Justification in the risen Christ, or the faith which was once delivered to the saints," by C. S. The first part of this title closely resembles that prefixed by Dr. Newman to one of his celebrated sermons, preached just at the moment when he was finally abandoning Protestantism for Rome. Dr. Newman entitles his sermon, "Christ's resurrection the source of Justification."

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righteous, it was needful, not only that He should bear the appointed penalties, but also that He should render an appointed obedience. It was determined in the councils of eternity before the world was, what our Surety should do, and what He should suffer. To reject therefore His active obedience, seeing that it has been made by God an essential element in His method of justification, is a serious error indeed. The doctrine, however, of the tract before us (thousands of which have of late years been circulated) is chargeable with error on points more important even than this.

On the eleventh page of this tract we find the following passage:

"I must confess I do not see how God could be righteous in reckoning the breaker of the law righteous, because another kept it; nor do I see this taught in Scripture. Far from it." *Tract, page* 11.

Now if it would be unrighteous in God to accept the substitutional service of Another in respect of *obeying* in our stead, it would be equally unrighteous for Him to accept the substitutional service of Another in respect of *bearing penalties* in our stead. The sentiment of this passage is against vicariousness in every form. It supposes the principle of imputation to be an unrighteous principle; and yet, by imputation, and imputation only, we are justified: for how, except by imputation, could the value of Another's service (whatsoever may be the nature of that service) become ours?

The great doctrine of the Reformation, for which Luther and the Reformers were willing to jeopardise

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their lives, was that Justification was a *forensic* act on the part of God towards the believing sinner—God pronouncing him righteous, not on the ground of any personal change, moral or otherwise, wrought either *in* him or *on* him; but solely on the ground of the ascription to him of the merits of another. "ONLY on account of the merit of our Lord and Saviour Jesus Christ, through faith, not on account of our own works and merits, are we reputed righteous before God." "Tantum propter meritum Domini et Servatoris nostri Jesu Christi, per fidem, non propter opera et merita nostra, justi coram Deo, reputamur." *Article XI.* "The Evangelical Protestant Church," says a recent writer, "has always "maintained, with an overwhelming weight of Scrip- "tural evidence, that that justification which God effects, "of which Christ's sacrifice is the meritorious ground, "and the people of Christ the subjects, is not an infusion "of grace effecting a subjective change in moral condi- "tion, [nor, it may be added, a *subjective* change of any "sort] but a declarative act, pronouncing the believer to "be forensically just [on the ground of what Another "has done and suffered in his stead] and thus effecting "a change of legal relation and not a change of moral "character [though a change of moral character follows]. "This principle was the precise truth, the distinct and "forceful enunciation of which made the great Reforma- "tion of the sixteenth century what it was to the men "of that and all subsequent generations." *Hodge on the Atonement, page* 197.

For this principle, the Reformers were ready to die;

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but this is that which the Tract before us rejects. It maintains that Justification is the result of our being brought into a condition of "actual righteousness"; so that we are justified, not as ungodly, but *after* we have been made, and *on the ground of* having been made actually righteous in Christ risen.* Thus, on page 4 we read as follows:

"Jesus crucified and Jesus risen was what the Holy Ghost did "set before lost sinners: His death for atonement, His resurrec- "tion for righteousness or justification. 'Who was delivered "for our offences and raised again for our justification.' (Rom. "iv. 25.) Thus whilst His precious blood clears from all sin, "His resurrection brings me into a state of absolute righteousness "in Him risen, and therefore complete justification. And it is "on this positive righteousness for justification that ancient and "modern teaching so widely differ." (p. 4.)

Again, on page 6:

"I am not taken back to Christ under it [the law] for righteous- "ness, but taken forward to Christ in resurrection; and there I "am made the positive righteousness of God in Him, as surely as "He was made sin for me. . . . . Thus as our fall in the first "Adam not only brought condemnation but the actual death- "state of sin, much more resurrection in Christ not only brings "acquittal from condemnation, but an everlasting state of life "and actual righteousness."

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* The moment we make the attainment of an actual condition of righteousness *the ground of* justification, it matters little in what way we suppose that state to be attained. The Romanist says it is attained in one way; the Tract in another. But the Truth is destroyed the moment we detach justification from the Cross. Scripture says, "Justified by His blood," Rom. v. The Tract says, "NOTHING but His resurrection can justify." page 15. What two assertions can be more opposed?

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The writer quotes, but entirely misunderstands the words of the Apostle in Rom. iv. 25. That passage rightly taken entirely destroys the author's system, for it reads thus: "Who was delivered in consequence of our offences, and raised again in consequence of our justification." For the present, however, I pass this point. I pass over also his reference to Adam's sin. It is evident that he has altogether overlooked the all-important distinction between the imputation of Adam's first sin, which is *the ground of* our condemnation, and the transmitted corruption of our nature which, though the concomitant and consequence, is *not* the ground of our condemnation. "By ONE OFFENCE (see margin) judgment came upon all men to condemnation." Rom. v. 18. For the present, however, I pass this question and confine myself to two points. First, the writer asserts that the vicarious oblation of our great Substitute on the Cross brings only pardon, or "negative justification," as he elsewhere calls it. See page 3. Secondly, he teaches that our justification depends, not on the imputation of the merits of our Substitute, but on our being brought into a state of absolute righteousness in Him risen. His words are very express:

"His [Christ's] resurrection brings me into a state of absolute righteousness in Him risen, and therefore complete justification."

And again:

"I am not taken back to Christ under it [the law] for righteousness, but taken forward to Christ in resurrection, and there I am made the positive righteousness of God in Him."

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And again:

"God cannot justify anything short of righteousness."

In order to nullify this most extraordinary statement (which, be it remembered, is the key-stone of the doctrinal system of this Tract), we have only to refer to the words of the Apostle in Romans iv. 5. The Scripture says:

God "justifieth the ungodly."

The Tract says:

"God cannot justify anything short of righteousness." page 3.

Now, these two statements cannot both be true, for they are contradictories. The Scripture builds its system of justification on a statement which the writer of the Tract meets by direct contradiction; and then proceeds to build *his* system of justification on that contradiction. Which then shall we follow—the writer of the Tract, or the Scripture?

It is, indeed, true that an inward change takes place in the justified. They are quickened in the power of a new life, and are no longer under the *dominance* of indwelling sin, though it still struggles in them. They are also, through the Spirit, united to their risen Head, even Christ, who is their Representative in heaven. Their "life is hid with Him in God." It is true, also, that they shall finally be raised in His likeness, and be brought into a state of absolute personal righteousness. But none of these things are *the ground* of justification; they are the *results*. No sound Protestant denies that all believers will be finally brought into a state of absolute

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righteousness as the *result* of justification. The question is whether we are justified or accounted righteous before God on the ground of being brought into a state of absolute righteousness, or whether we are justified when *sinners*, solely on the ground of what Another has done and suffered in our room. The Tract before us and Rome teach the former—the Scripture, the latter. The Reformation was the result of coming back to the light of Scripture on this very point.

The writer of the Tract says:

"His [*i.e.* Christ's] resurrection brings me into a state of absolute righteousness, and THEREFORE complete justification." page 4.

And again:

"God cannot justify anything short of righteousness." page 3.

And again:

"God is only righteous in justifying me as a new creature."

Compare these statements with the passage I have already quoted from Rom. iv., and also with Rom. iii. 24. "All have sinned and come short of the glory of God, being justified freely by his grace through the redemption that is in Christ Jesus." The Apostle tells me that justification meets us as those "who have sinned and fallen short of the glory of God:" the Tract tells me that it meets us when brought into a state of absolute righteousness by Christ's resurrection. The Apostle tells me that it is "*redemption*,"—a work perfected by Christ on earth, and finished on the Cross, that enables God

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to justify: the Tract tells me that justification is not the result of the redemption-work of Christ, but that it is the result of His resurrection. "NOTHING," says the Tract, "but His resurrection can justify the believer." page 15. Shall we follow the Tract or Scripture? The paths are widely divergent into which they respectively lead.

There is one other text in Romans v. to which I would briefly refer. "As by the disobedience of one man the many were constituted sinners, so by the obedience of The One shall the many be constituted righteous." "*Constitute righteous*" is a forensic term, just as much as "*justify.*" It pertains to Christ *to constitute righteous:* to God *to justify.* God justifies or pronounces righteous those who have been constituted righteous by Christ. It would be correct and scriptural to say that we are constituted righteous by Christ's *righteousness;* and the word "*righteousness*" is used in Rom. v. 18 in an immediately preceding verse, where it is said that by means of "one righteousness" * (δι' ἑνος δικαιωματος) we are brought "unto justification of life." But lest any one should say that the righteousness here spoken of is that eternal essential righteousness which pertained to Him as God before He was incarnate, and pertained to Him on earth, and which now and for ever pertains to Him in resurrection, the following verse defines the righteousness which brings us unto justifica-

* Christ's service in life and in death is here regarded as one prolonged, unbroken act of righteousness.

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tion of life as being an "*obedience.*"* "By the *obedience* of The One shall the many be constituted righteous." Therefore, when we speak of the justifying righteousness of Christ, we mean that obedience which He commenced and finished in the earth. He commenced it when He said, "Lo, I come to do thy will O God:" He completed it when He said upon the Cross, "It is finished." This obedience includes the shedding of His most precious blood; and therefore, the Puritan divines were accustomed to say that the value of the obedience is included in the blood. Now, it is obvious that this obedience by which we are constituted righteous, is something altogether external to ourselves, and consequently, can only become ours by ascription or imputation. None to whom it is not imputed can be saved. Our blessedness is the blessedness of those to whom God imputeth righteousness without works."† Rom. iv. 6. Such is the doctrine of Scripture; but very different is the

* "He (Christ) has, therefore, another righteousness, which standeth in performance or obedience to a revealed will; and that is it that He puts upon sinners, and that by which their sins are covered. Wherefore He saith, 'As by one man's disobedience many were made sinners, so by the obedience of One, shall many be made righteous.'"—*Bunyan, Pilg. Progress.*

† It is very strange that any should venture to say that the words, "impute righteousness," are not found in Scripture, when they have this text before them. I am aware that an attempt has been made to evade the force of the words, "impute righteousness," by saying, that the Apostle is speaking of faith being "imputed FOR" righteousness. It is true that in other parts of this chapter, he does speak of this; and when this is his *sole* subject, he avoids the use of the words "impute righteousness,"

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doctrine of the Tract. The writer of the Tract illustrates his doctrine thus:

"As I was saying the other day in Leeds, a mill-owner passes a law, that any person proved guilty of stealing a pound of wool, shall be immediately discharged the premises. A young man is proved guilty. The wool is found in his pocket. Now, tell me how the mill-owner can not only spare him, forgive him, but *justify* him? What would you think of such a master? Why you would say that he is as bad as the thief." page 3.

One greatly shrinks from the language here used; especially when we remember that God has so expressly said that He *does*, not only pardon, but "*justify* the ungodly." It is His great prerogative to do this; and if He did not do it, none would ever be justified at all. The fact is, that the writer has never apprehended what "justification," as thus used, means. When we speak

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(λογιζεσθαι δικαιοσυνην) and carefully uses the expression, "impute FOR righteousness" (λογιζεσθαι εις δικαιοσυνην). For the force of the expression "impute FOR," compare Romans ii. 26: "Shall not his uncircumcision be counted FOR (λογισθησεται εις) circumcision."

Faith is not in itself righteousness. It has, like a bank-note, only an attributed, not an intrinsic value. But Christ's "obedience," by which we are "constituted righteous," has an intrinsic value, for it answers fully Heaven's test of perfectness. It, therefore, is the true gold, with which faith is the appointed link of connexion, and whose value it represents. Christ's "obedience" on my behalf is not, like faith, "imputed" to me "FOR" righteousness: it is imputed to me AS righteousness. It has the value of absolute perfectness.

If a service toward my Sovereign, which I could not myself perform was performed for me by another, and accepted on my behalf, it would have a real value, and be ascribed to me as

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of God "justifying the ungodly," the author of the Tract imagines that we represent God as deliberately obliterating the distinctions between right and wrong; as refusing to recognise evil as evil; and as ascribing personal innocency to those who have no innocency. But this is just the very thing that God in justifying does *not* do. He fully recognises the personal guilt and ill-desert of those whom He justifies. He declares that they have all sinned and fallen short of His glory, and that they merit eternal death. Yet, in His grace, He has provided a way by which those whose personal deserts are those of sinners, may yet become possessed of a title to be recognised as righteous in His courts; not on the ground of being personally righteous (it is fully recognised by themselves and by all, that they are personally sinners) but on the ground of the ascription

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having a real value. But if a document were given me, to connect me legally with that service, and to entitle me to plead the value of that service as mine by imputation, such a document would have a most important *attributed* value (for it would entitle me to claim the results of the service performed on my behalf) but the *real* value would be found, not in it, but in the service itself.

The subject of the greater part of the fourth of Romans is "faith imputed FOR righteousness:" but the subject of the concluding part of the fifth of Romans is that substitutional obedience of our Surety by which we are "constituted righteous." In order to be saved, it is necessary that faith should be reckoned to us FOR righteousness; and also, that the value of Christ's obedience should be set down to our account as ours by imputation.

To say that God could have imputed faith "FOR" righteousness, without a full and perfect and real righteousness having been provided in the "obedience" of Christ, is equivalent to saying that He could have saved us without a propitiation.

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of Another's righteousness that had been formally and lawfully provided unto that end; so that they who, on the ground of personal desert, could not be recognised as righteous, can, on the ground of the ascription of the value of the service of Another who has obeyed and suffered in their stead, be recognised as righteous by *imputation*. "By the obedience of THE ONE shall many be constituted righteous." Thus God is just, and yet the justifier of him that believeth in Jesus.

Does the writer of this Tract really imagine that there is any parallel between the case instanced by him and that of a sinner brought through the Gospel in faith to Jesus? In the case supposed, every principle which should have been recognised is outraged, and remains outraged. The original ordinances of the factory have been broken, and other ordinances—ordinances of grace, such as could meet the need of the guilty, exist not. The factory has no ordinances of grace. It has no Courts in which the repentant sinner is formally authorised to plead the transference to himself of the value of another's righteousness, and another's suffering. It knows of no expiatory victim, which, whilst it meets the appointed stroke of wrath, presents at the same time, its own unblemished perfectness; that so, he who personally merits wrath, might receive, because of the value of the substituted victim, not only pardon, but acceptance—acceptance according to the preciousness of the provided victim. How then can there be any parallel drawn between the methods of God and the methods of man in dealing with sin?

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"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." *

And now, observe further, how the *result* of the great sacrificial work effected on the Cross is, by the writer of this Tract, set aside. He finds it needful to his system (and Dr. Newman does the same thing) to assert, that

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* "The Scriptures plainly teach, that all the guilt or obligation to punishment incurred by the sins of His people was imputed or charged to the account of Christ, as the legal ground of the execution upon Him of the penalty involved in the case. Yet, notwithstanding that the *guilt* of all our sins is thus charged to Christ, and expiated in Him, all their blame, shame, pollution, and power, as inherent personal habits or principles, remain all the while inalienably ours. These sins are none the less ours, after their imputation to Him, than they were before. (a) The very force of the imputation is to make Him '*alienæ culpæ reus*'—that is, penally responsible for another's sin. They must remain ours, in order that they may be to Him the sins of another. (b) Because personal moral qualities, and the pollution inherent in sinful ones, are inalienable and cannot be transferred by imputation. (c) Because, as Owen pointed out long ago, to be *alienæ culpæ reus* makes no man a sinner, subjectively considered, unless he did unwisely or irregularly undertake the responsibility. (d) Because our blessed Lord was a Divine Person, and therefore absolutely incapable of personal sin in any sense or degree. While, therefore, He bore our sins, and consequently suffered the penalty involved, and hence was both regarded and treated by the Father, during the time and for the purpose of expiation, as vicariously guilty and worthy of wrath [amenable to wrath would perhaps be a preferable expression], He was all the while, not one iota less personally immaculate and glorious in holiness, and all the more the well-beloved Son of the Father, in whom He was well pleased."—*Hodge on Atonement, page* 161.

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the work of Christ on the Cross brings to the believer *pardon* only. He will not admit that the work of Christ on the Cross supplies to us the ground of our justification. He says on page 4 that "His [Christ's] death was for atonement: His resurrection for righteousness or justification." Now let any one, with the Scripture in his hand, test the statement, that the Cross brings only *pardon*, or "negative justification," as the writer is pleased to call it. In the Epistle to the Hebrews, we read, "sanctified by the offering of the body of Jesus once." Is the being sanctified, so that we may draw nigh as a "holy priesthood" "perfected for ever" even "into the holiest of all," nothing more than *pardon?* In the Colossians, we read that the Father hath reconciled us "in the body of his [Christ's] flesh through death" to present us "holy and without blemish and uncharged in his sight."* Is the being thus reconciled, and thus presented, nothing more than pardon? In the Revelation, we read of the saints in glory, saying, "Thou hast redeemed us unto God by thy blood" &c. Is the being redeemed unto God in glory nothing more than pardon? The Scripture knows nothing of what the writer terms "*negative* justification." If righteousness be not reckoned unto us, guilt is. We either stand under the ascription of the one perfect satisfying oblation that Immanuel presented for us on the Cross, or else if we have not that, we are left in unatoned for, unremoved guilt. Wherever there is pardon there is also acceptance according to the meri-

* Αγιους και αμωμους και ανεγκλητους κατενωπιον αυτου.

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toriousness of Christ. Nor can atonement be effected by suffering merely. He who was made a curse for us, did also give Himself for us "an offering and sacrifice unto God for a sweet-smelling savour." The burnt-offering was as much required for the effectuation of atonement as the sin-offering. See Lev. xvi. 5: and although part of the sin-offering was burned up (שׂרף) without the gate, yet the fat thereof was burned for fragrance (קטר) on the altar. He who stands under the ascription of the value of the one finished oblation of Calvary, must be more than pardoned. He is accepted according to the preciousness of that which hath ascended for him into the heavens. Accordingly, we are expressly taught in Scripture that we are not merely pardoned, but "justified by His blood." Rom. v. 9. "Justified," in Scripture, never means anything less than "being accounted righteous." Justification includes pardon: but pardon and justification are not identical, though in the methods of God they are never separated. The Cross, therefore, does by itself supply the ground of complete, full, everlasting justification. The holy blood shed thereon, is at once the token of wrath borne, and of acceptable obedience presented; for "He was obedient unto death, even the death of the Cross." On the Cross He bore the appointed curse; but on the Cross He also "offered up himself spotless to God." By the obedience thus sacrificially consummated, we are not only pardoned, but "constituted righteous." Nor apart from the oblation of a sweet-smelling savour, could there have been atonement.

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Atonement could not have been effected by penal suffering merely. To take, therefore, from the work of Jesus on the Cross, that which is absolutely needful to the effectuation of atonement, is a serious error indeed.

Yet the doctrinal system advocated in this Tract requires that we should exclude from the Cross everything that had the character of a sweet-smelling savour; and that we should regard it as the place of judgment and penal death *merely*. The Law is recognised as there inflicting its curse; but the thought of the Law as being *also* glorified by the perfected obedience of the Holy One presented in death, is carefully excluded. It is impossible to assail with effect the doctrine of imputed righteousness, if the true doctrine respecting the acceptableness of the one oblation offered on the Cross be duly maintained. Moreover, when it is falsely assumed that we are justified on the ground of being brought "into an actual state of righteousness," it becomes necessary, in order to maintain the correspondency, to say that Christ when the sin-bearer, was brought into an actual condition of sin, or as some have expressed it, into the actual condition of the sinner. In that case, there could, of course, have been no offering of a sweet-smelling savour. The writer speaks of our "being made the positive righteousness of God in Him [Christ] as surely as He was made sin for us."

Now it is quite true that there is a correspondency between the condition of Christ as the Sin-bearer, and our condition as the justified; but the correspondency is this: He, whilst *personally recognised as righteous*, had

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attributed unto Him our guilt, and received the award appointed because thereof: we, whilst *personally recognised as guilty*, have ascribed unto us the value of His obedience, and receive the award appointed because thereof. There was, by imputation, the transference to Him of *our* guilt; and therefore, He was smitten: there is, by imputation, the transference to us of His righteousness; and therefore, we are pronounced righteous. But in order that He might be smitten, He was not brought into our actual condition of sin; neither are we, *in order that we might be justified*, brought into His state of absolute righteousness. When He was the Sin-bearer, His *personal* condition was recognised as being one of righteousness: when we are justified, our *personal* condition is recognised as being one of guilt.

Moreover, the Tract further says, that "in Him our dying Substitute, the life once forfeited by us has been given up." page 6. Now, what do these words imply? I read in Scripture, that the Son of God was pleased to assume humanity, sinless, pure, holy humanity; but I do not read of His assuming *our forfeited life;* for, in that case, He would have assumed a life to which sin attached. Does the author indeed mean that the Lord assumed the guilty life once forfeited by us; and that by giving it up, He freed us? As this is the doctrine taught by other writers of the school to which he belongs, I suppose that this must be his meaning. Thus Mr. Mackintosh in his work on Genesis writes:

"Now He gave up His life on the Cross; and to that life, sin was, by imputation, attached, when the blessed One was nailed to

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the cursed tree. Hence, in giving up His life, He gave up, also, the sin attached thereto, so that it is effectually put away, having been left in His grave from which He rose triumphant, in the power of a new life, to which righteousness as distinctly attaches itself as did sin to that life which He gave up on the Cross."—*Notes on Genesis, p.* 64.

In this passage a contrast is drawn between the life which our Lord laid down, and that which He resumed in resurrection; and of the latter, it is said, that to it, "righteousness as distinctly attaches itself, as did sin to that life which he gave up on the Cross."

It is indeed most true that righteousness attaches itself to the life which He resumed in resurrection and now hath in glory. But did not righteousness equally attach to the life that He had on earth and laid down on the Cross? Christ had life as God. He was essentially "the Living One"—the "I AM." He had also life as man. And to the life that He took when He became man righteousness attached as necessarily and unchangeably as to the life that He had as God. The life which the Lord Jesus had as man was as pure and holy as that which He had as God. It was a part of His sacred Person. Righteousness attaches to it now, and righteousness equally attached to it when He hung on the accursed tree.

It is not true—on the contrary it is utterly untrue to say, that He took "a new life," or another life when He arose from the grave. The Lord's own words are express, "Therefore doth my Father love me, because I lay down my life (ψυχην, *the life that He had as man*) that I might take IT again. No man taketh IT from me,

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but I lay IT down of myself. I have power to lay IT down and I have power to take IT again. This commandment have I received of my Father." John x. 17. It is therefore utterly untrue that He took "a new life." He took *the same life in new circumstances.* He rose with the same body in which He suffered. "Having," says the Confession of the Church of Scotland, "the very same body in which He suffered, with the "*essential* properties thereof (but without mortality and "other common infirmities belonging to the life) really "united to His soul, He rose again from the dead the "third day by His own power." The life (ψυχη) which the Lord had as man (and it is of this that the passage just quoted from John speaks) is an *essential* part of His humanity. To say therefore that He laid down that life and took another or "new life," is *virtually* to say that He laid down the humanity which He had whilst serving here, and took another humanity. But the statement goes even beyond this. Mr. Mackintosh affirms not only that Christ took in resurrection a new life, but he says likewise that sin attached to the life that He laid down just as righteousness attaches to the life that He now has. Now if this were so, if righteousness did not attach to the life that He laid down on the Cross as truly as it now attaches to the life that He has in glory, there could have been no substitution—no atonement. In substitution it was needful that the unblemished condition of the substituted victim should be recognised throughout. Its life was given up not because it was tainted. On the contrary it was given

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up as a life to which avowedly purity attached, in contradistinction to the life of those in whose stead it suffered—to whose life impurity attached. Moreover, as I have already said, there could be no atonement without "the offering of a sacrifice of sweet-smelling savour." This Christ presented when He offered up Himself. But He could not have done this, if sin in any sense attached to the life that He laid down. The life that He laid down and which He took again, was essentially pure and holy, and was so recognised by God. Christ, when He offered up Himself, presented it in all the power of its recognised purity unto God; at the same time bearing the judgment due to our defiled nature and to all our guilt, and thus atonement was made. This is something very different from having a life to which sin attached, and freeing us and Himself from it by laying it down and not taking it again. The Scripture knows nothing of such salvation; nor could salvation by such means be brought to any.*

* Sin did not and could not, in any way whatsoever, attach either to the life which Christ had as God (which life is denoted by ζωη in that high and Divine sense in which we speak of Christ as ὁ ζων—the Living One—the I AM): nor did it attach to the life which He had as man and laid down on the Cross (which life is denoted by ψυχη, or by ζωη in that second sense in which we use it of men) nor did it attach to the course, condition, or circumstances of the life that He lived on earth (which is expressed by βιος). It is true, indeed, seeing that He came to make SATISFACTION for His people's sin, certain penal consequences of sin, attached to the condition in which He lived here; but *such* consequences of sin were not sin. They were consequences vicariously borne by a Sinless One instead of the guilty. Though His people's

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We cannot wonder that false views respecting the Cross should lead to false views respecting the condition of the justified. I have already referred to the extraordinary statement of the writer on page 3:

"God cannot justify anything short of righteousness."

Again, on page 11 we find him saying:

"And now though He [God] could not be righteous in any way "in justifying my old man, yet He is everlastingly gloriously "righteous in justifying me as a new creature in Christ risen "from the dead."

And again, page 12:

"My old self could not be justified: my new self in Christ "cannot be condemned."

And again on the same page:

"It is on this blessed principle of resurrection I am justified "and have a justified life."

Here then we again find added evidence that the writer has never even apprehended God's method of justification as revealed in Scripture: or if he has apprehended it, that he has apprehended only to reject.

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guilt was imputed to Him, and because of that imputed guilt penalties were exacted, yet righteousness was regarded throughout, as attaching inseparably to His ζωη, ψυχη, and βιος. The inseparable attachment of righteousness to Him in the integrity of His personal condition was not affected by the imputed guilt or by the penalties. To say that because He entered on a different condition of life (βιος) at His resurrection, He did not take again the very life (ψυχη) that He laid down is a serious error indeed. To be accepted as One meet to bear substitutionally the imputed guilt of others, implies the recognition of personal perfectness in the Person so accepted.

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His statements are most strange. He objects to the thought of our "old man" being justified. And well he may. But who ever thought of our "old man" being justified? It is an absurdity. No one ever imagined it. It would be the justification of sin. We in whom sin is may be justified, but sin cannot. Nor does the Scripture ever speak of the justification either of our "old man," or of our "new." It never speaks of a "justified life," or of a justified *nature*. It speaks of justified PERSONS. Peter and Paul were *persons*; and as *persons*, they were justified as soon as they believed. But though the sin that was in them was not justified, *they were justified whilst sin was in them*. If sin had not been in Paul, a messenger of Satan would not have been sent to buffet him, "lest he should be exalted above measure." The fact that a messenger of Satan was thus sent, was an evidence, not only that Paul was justified while sin was yet in him, but it also proved that the continued working of that sin was so *recognised* by God, that His course of action towards Paul was founded on the recognition. God did not say, I know Paul only as to that which he is in the new man, and regard not any longer that which he is in the old. On the contrary, God appointed that he should be buffeted with reference to that which he was in the old. Whenever God disciplines and chastens His people, it is an evidence that He recognises in them the existence of the old man. The very fact of these chastenings proves that God has not justified His people on the ground of their being brought into an absolute condition of righteousness;

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and that while He does recognise what they are *representatively* in Christ above, He also recognises what they are *practically* in relation to good, and in relation to evil below.

The writer, however, seems to think that our old man was so buried with Christ, that our relation to it may be regarded as having absolutely ceased. His words are:

"As to sin [observe he does not say, as to the non-imputation "of sin]—as to sin, righteousness, and life, he [the believer] is "in Christ exactly what he will be when the day of the redemp-"tion of the body has actually taken place." page 10.

In another place he speaks of believers as being now the "children of the resurrection," a description which the Lord expressly confines to that future condition of glory when we shall be, as respects all earthly association, like the angels in heaven. "They which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection." Luke xx. 35. "Children of the resurrection," therefore, is a title which we could not now apply to ourselves, except we were to say with Hymenæus and Philetus, "that the resurrection was passed already."

Now I by no means accuse the author of this Tract of holding the heresy of Hymenæus and Philetus; yet, certainly, he approximates one of the results of their doctrine, when he affirms that "as to sin he [the believer] is in Christ exactly what he will be when the

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day of redemption of the body has actually taken place." It is true, indeed, that from the condemnation and wrath due to our sin as well as from the *dominance* thereof, grace has completely freed us. It is true, also, that *representatively* we are in heaven, for Christ is our risen head and Representative there. In the judicial estimate of God we are as Christ "IS." But are we, because of this, to forget that we have also a personal practical existence on the earth, distinct from, and contrasted with our representative condition above? Whilst we are militant on earth, our relation to sin in us and around us never will be, or can be the same as it shall be when we awake in the likeness of our risen Lord. God does not regard it as the same. The time is not yet come for us to be brought to those living fountains of waters where God shall wipe away all tears from our eyes. Rev. v. 17. We have still to watch and to fight against sin in us as well as around us. Gal. v. 17. It is an utter mistake to say that God views us, either as respects sin or holiness, or life, as being in Christ *exactly* what we shall be when the day of the redemption of the body has actually taken place: for He views us at present as those whose life is "*hidden* with Christ" in Himself (see Col. iii. 3), whereas when Christ returns, it will be no longer hidden but manifested, so that we shall be like Him and see Him as He is. We shall still be in Christ and be viewed by God as being in Him, but having relations as respects sin, righteousness and life altogether new.

It is very evident that thoughts like these confound that line of distinction which the Scripture draws

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between our *representative* condition in Christ and our *personal* condition here. The writer seems to think that the relations to God and to sin which believers will finally hold in resurrection, are the only relations that God *recognises* as held by them now. He imagines that all other relations, however actual and subsisting, are by God ignored, and that faith ought to ignore them likewise. Our present personality, according to this view, does not include our "old man:" that is regarded as absolutely gone, and our personality is found only in that which we are as "new." Hence he speaks of God's justifying us as new creatures. His doctrine on justification requires that he should assert all this; for if he allowed that God in any way *recognised* the presence of the old man in us when we are justified, then he could no longer maintain that we are justified on the ground of being brought into a state of absolute righteousness. He must, in that case, consent to say with the Scripture that God "justifieth the ungodly." That God does recognise the continued presence of the old man in the justified, is, as I have already said, proved by His warnings, and rebukes, and chastisements, as also by our own daily experiences. The personal names Peter, Paul, John, applied by God to His justified servants, indicate persons in whom the old man and the new co-exist. We should not be commanded to resist or to mortify that which had ceased to exist: nor should we need to confess, or to ask forgiveness; nor should we require the intercession of our Priest and Advocate. The old man is recognised quite as much

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as the new, as forming a part of the personality of those whom He justifies. He justifies them, not on the ground of being brought into an actual condition of righteousness, nor on the ground of their being in Christ *as to sin* exactly what they will be when the day of the redemption of the body has actually taken place: but He justifies them, simply and only on the ground of their having been constituted righteous by the obedience of Another. "By the obedience of THE ONE shall the many be constituted righteous."

It would be well if the Christians of England would consider the lesson taught by the history of Protestantism in Germany. There, at the commencement of the present century, many finding themselves surrounded by a worldly, lifeless orthodoxy, and desiring a better way, sought it, not by setting themselves against the misuse of God's truths and against the *persons* who misused or corrupted them, but by setting themselves against *the truths themselves.* Without being themselves infidels, they assisted (in some cases, no doubt, unintentionally) the philosophic sceptics of Germany in their attack on the doctrines of the Reformation. Jesuits were sent from Rome to assist in the assault, but were instructed not openly to attack Protestantism, but to direct their chief efforts to the encouragement of mysticism, and such other forms of religious speculation as would undermine true Pauline doctrine. If the doctrines taught in the Epistles to the Romans, and Galatians, and Hebrews, be obscured by mysticism, or otherwise, so as to be no longer apprehended in their

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true significance, the work of Rome is done. Accordingly, Neologians and disguised Romanists, and some of whom it may be hoped that they truly feared God, united (though with different motives and by different methods) in assailing the great fortresses of our faith. The doctrine of Justification, as taught in the great Protestant Confessions, was an especial object of their enmity. How well their efforts succeeded, the present condition of Germany too truly attests.

The same thing is taking place amongst ourselves. Many a Romanist and many a Neologian would read the Tract before us and rejoice: whilst they who love and cleave to the Truth revealed by the Apostles of our God and Saviour, weep.

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BY

BENJAMIN WILLS NEWTON.

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Is Salvation by the Obedience of a Divine Substitute a Fiction?

MANY are now saying, that it is a fiction. A clamour for "withdrawal" from "the faith once delivered to the saints" is, in various forms, being raised around us on every side. The more Truth is assailed the more let us seek grace to cleave to it, even unto the death.

The very key-stone in the arch of Christian Truth is, the great fact that all who have ever been, or ever shall be saved, are wholly saved by the Substitutional action of Another who, by the appointment of God, did *in their stead* suffer, and *in their stead* do, things that they themselves were utterly unable to suffer or to do: and this substitutional service was a perfect and a righteous service, so that they in whose stead it was performed, have ascribed to them Another's righteousness, and are thereby constituted righteous in the sight of God. If the value of a service that Another has rendered in my stead be regarded as mine, it can only be so regarded because the unmerited favour of God, after having caused it to be prepared for me, has also placed me under the ascription of its

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merits—merits to which I have no personal claim. The Person who performed the service can alone personally claim the merit thereof; but if He avowedly performed it as a lawfully appointed Substitute for others, they whom He represents have a title to say, that their Substitute's obedience and righteousness are lawfully theirs. Merits are by God's gracious appointment earned for them, and therefore must in His judicial Courts be reckoned to them. If, therefore, Christ performed a substitutional service for any, and if that service is pronounced by God to be perfectly righteous, that is, in complete accordance with the claims of God's Holy Government, they who stand under the value of that service must be accounted righteous. They become possessed of a righteousness which, seeing that it was appointed by God and declared in His Courts to be alone valid for salvation and acceptance, is therefore called "God's righteousness;" for though wrought out by the Son, and therefore in a most important sense Christ's righteousness, yet, seeing that its provision was appointed by the Father, and its results left for use in the Father's hand as the Sovereign Ruler of the Universe, it is distinctively called in respect of its preparation, and in respect of its use, "God's Righteousness;" and known in His Courts as a Righteousness alone valid for the justification of His believing people.

Israel, we are told, have rejected this righteousness of God, seeking instead thereof to establish their own

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righteousness. We cannot be surprised that this righteousness, which is in a most important sense Christ's righteousness as wrought out by Him, should (seeing that it was governmentally appointed by God, and left in the hands of God for perpetual use in His judicial Courts) be generally termed throughout the Scripture "the righteousness of God." We can well understand, therefore, what the Apostle means when he speaks of the Righteousness of God (apart from any fulfilment of the Law on our part) being "through faith in Jesus Christ unto all and upon all them that believe." Accordingly, our Protestant Confessions truly say, "We are accounted righteous before God ONLY because of the merit [propter meritum] of our Lord Jesus Christ through faith [per fidem] and not for our own works and deservings." So also in the Homilies, "All the good works, that we can do, be imperfect; and therefore not able to deserve our justification; but our justification doth come freely, by the mere mercy of God; and of so great and free mercy, that, whereas all the world was not able of themselves to pay any towards their ransom, it pleased our Heavenly Father, of His infinite mercy, without any our desert or deserving, to prepare for us the most precious jewels of Christ's body and blood; whereby our ransom might be fully paid, the Law fulfilled, and His justice fully satisfied. So that Christ is now the righteousness of all them that truly do believe in Him. He for them paid their ransom by His death, He for

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them fulfilled the Law in His life. So that now in Him, and by Him, every true Christian man may be called a fulfiller of the Law: forasmuch as that which their infirmity lacked, Christ's justice [righteousness] hath supplied." *Homily on Salvation.*

All the great Protestant Confessions are in accordance with this testimony. Our Protestant Hymns sustain it.

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly cleave to Jesus' name.
On Christ the solid Rock, I stand,
All other ground is sinking sand."

And again:

"Jesus, Thy blood and righteousness,
My beauty are, my glorious dress;
'Midst flaming worlds, in these array'd,
With joy shall I lift up my head."

And again:

"A debtor to mercy alone,
Of covenant mercy I sing;
Nor fear with Thy righteousness on,
My person and off'rings to bring;
The terrors of law and of God
With me can have nothing to do;
My Saviour's obedience and blood,
Hide all my transgressions from view."

Shall we reject these doctrines? God forbid.

If we are not saved by the substitutional merits of

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Christ being imputed to us in obeying and suffering in our stead, we certainly shall never be saved at al. Yet this doctrine so precious, and so vital, is now being either assailed, or speciously undermined, on every side. Recently, in a lecture, delivered in the presence of many professing Christians, it was said that the expression "righteousness of Christ" is not employed in any part of Scripture. Suppose it were so. Cannot various forms of expression be used to denote the same truth? Socinians say that the word Trinity is not found in the Scripture, nor can that fact be denied. But is it thereby proved that the great and essential Truth embodied in that word is not declared in the Scripture? It is taught everywhere. The first chapter of Genesis teaches it; and the last chapter of Revelation teaches it. Others object to the word Christendom —Christ's Kingdom, and say, the expression, Christ's Kingdom, as applied to the professing Church is an expression not found in Scripture. Yet, although we may not find the exact words, "Christ's Kingdom," do we not read in Matthew xiii. the following statement occurring in the chapter, the especial object of which is the professing Church? "The Son of man [that certainly is Christ] shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity." Are not the words "His kingdom" equivalent to Christ's kingdom? Even then if the words "righteousness of Christ" were nowhere found in Scripture it would not follow

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that the Truth denoted by that expression was not in other ways revealed. But it is not true that the words "righteousness of Christ" do not occur. In II. Peter i. 1, we find these words: Συμεων Πετρος . . . . . τοις ἰσοτιμον ἡμιν λαχουσιν πιστιν εν δικαιοσυνῃ του Θεου ἡμων και Σωτηρος Ἰησου Χριστου. Simon Peter . . . . . to those who have obtained like precious faith with us in the righteousness of our God and Saviour Jesus Christ." Such is the strictly correct translation of these words. I regard this text as very important, because it certainly does use the expression "righteousness of our God and Saviour Jesus Christ." Every valuable version with which I am acquainted,* one only excepted contains the words "righteousness of our God and Saviour." That exception (strange to say) is our own Authorized Version, yet its testimony is neutralized by the insertion of the correct translation in its margin. The Revised Version is correct. The translation therefore of our Authorised Version (seeing that it differs from all other versions, and hesitates as to the correctness of its own) must be regarded as valueless. Grammatically its translation is indefensible on account of its non-observance of the rules which guide the use of the Greek Article.

It is not, however, on this text only that we rely.

If we turn to that all important chapter the fifth of Romans, we there find the following words: "There-

* See Appendix.

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fore as by one offence judgment came unto all men unto condemnation; even so by one righteousness the free gift came upon all men unto justification of life." Is not the "one offence" spoken of acknowledged to be Adam's offence, and is not the "one righteousness" acknowledged to be Christ's righteousness? Do we need that the names of Adam and of Christ our Lord, should be actually inserted in order to prove this? I suppose that few would be so disengenuous and perverse as to say it is necessary. The whole context proves that Adam and Christ and their respective actions, are the subjects of the chapter. I can affirm, therefore, that Christ's righteousness is in this passage expressly referred to; and not only referred to but made the prominent subject of the Apostle's teaching. The object of his reasoning is to prove that by Christ's one righteousness the gift of salvation and of life came. "FOR [observe the force of that word] as by the disobedience of the one man the many are constituted sinners, so by THE OBEDIENCE OF THE ONE shall the many be constituted righteous," these last words being virtually a quotation from Isaiah liii. 11, where Christ, the righteous Servant of Jehovah, is spoken of. The Apostle's argument is that the free gift of God unto justification of life came by Christ's righteousness, for His obedience supplied the righteousness by which those whom God pronounced righteous were constituted righteous. It pertained to Christ as God's "righteous Servant," to supply the righteousness.

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It pertained to God as the Judge to pronounce righteous, that is to justify those on whom this righteousness is bestowed. The "righteousness of Christ," and the "obedience" of Christ, as here spoken of, may be used as convertible terms. As there has been a disobedience and guilt from the act of one man that constituted all who are under it sinners, so there has been a righteous obedience and merit that has constituted all who are under it meritoriously righteous. Adam supplied the transgression and the guilt: Christ supplied the obedience and the merit. Adam's sin was imputed to all naturally born of him: Christ's obedience and righteousness are imputed to all who spiritually through faith are born of Him. We must therefore cancel the fifth of Romans utterly, or else admit that the justifying substitutional righteousness of Christ is argumentatively maintained in it. The analogy between Adam and his action, and of Christ and His action, must utterly fail if no sin were imputed on the one side, and no righteousness on the other. It is a fearful thing to subvert and virtually to cancel the Word of God.

Nor is it in the New Testament only that we find the justifying righteousness of Christ declared. It is equally taught in the Old Testament. The eleventh verse of the fifty-third of Isaiah is a notable example. That verse, as I have already said, is virtually quoted by the Apostle in Romans v. 19. The expression "constituted righteous," is derived from it. Those

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words may be regarded as the Apostle's translation of the Hiphil of צדק in Isaiah, wrongly translated "justify" in our version. Literally translated the verse is as follows: "By acquaintance with Himself shall THE RIGHTEOUS ONE, my Servant, bring [or cause] righteousness unto the many: AND their iniquities He shall bear." No one, I suppose, who reads these lines will doubt that Christ is the Person to whom the words "the righteous one, my Servant," belong. They are words that designate Christ, and Christ alone. His obedience, as the Servant of Jehovah, and His righteousness, are here spoken of in close association just as they are in the fifth of Romans. Christ's righteousness therefore is spoken of in this verse of Isaiah quite as distinctly as if the expression, "Christ's righteousness," had actually been used. Christ's justifying righteousness becoming ours by imputation is alike the theme of Isaiah and of Paul. Shall we reject both Prophet and Apostle? †

Moreover, if the sure title to salvation and to glory, and to all blessedness for ever, is not secured to all believers by the one sacrificial oblation of Christ once and for ever finished on the Cross, we must cancel all that Moses and the Prophets and the Apostles have written respecting SACRIFICE, from one end of the Scripture to the other. We must reject all that Leviticus and the Epistle to the Hebrews teach as fiction.

† Some lengthened observations on these interesting verses will be found in "Thoughts on Scriptural Subjects."

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In the first of Leviticus we read that he who recognised himself as unfit and unable to present himself as a holocaust (that is, a whole burnt offering) unto God, might instead of himself present an unblemished victim to be offered and burned on the holy altar for a sweet savour, and that that sweet savour should be reckoned to the person for whom the victim was substituted. This chapter of Leviticus, therefore reveals the principle on which all atoning or appeasing sacrifice is based. The sweet smelling savour did not ascend from the worshipper himself: it emanated wholly from the substituted victim. How then could it become connected with the worshipper? Only by the gracious imputation of God. He, the worshipper, "shall," saith the Scripture, "offer it for his acceptance, and it shall be accepted for him." Blessed words, for which millions have, and will, bless God for ever. When the holy perfume burned in the censer on the Day of Atonement filled the sanctuary with its fragrance, to whom did that fragrance attach? It attached to all whom Aaron represented. How did its acceptableness become theirs? Only by gracious imputation. Whenever, therefore, acceptance through offered sacrifice is mentioned in the Scripture, Christ's righteousness and the imputation thereof, is declared. Thousands of times, therefore, it is taught in the Scripture. Yet I am asked to believe that it is not taught at all. All that is written in Scripture respecting priestly, atoning service, is a solemn declaration from God of the saving power of

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Christ's righteousness.

SACRIFICE SAVETH;
IMPUTATION SAVETH;

are condensed statements of the mercy for which the true Church of God will bless Him for ever and ever. If we reject imputation, we reject sacrifice, and if we reject sacrifice, we reject CHRIST: in that case, better for us that we had never been born.

Attempts have been made to evade the force of the arguments drawn from the concluding verses of Rom. v., by asserting that the "justification unto *Life*," spoken of in the 18th verse is a justification distinct from and subsequent to justification by blood, spoken of in the 9th verse of that chapter. It is allowed indeed that justification by the blood releases from guilt, but it is asserted that "justification unto life" is another justification caused by union with Christ in resurrection, and so giving the title unto glory. Hence the expression, "*justification in a risen Christ*" has been invented. But all such doctrine, whatever may be the form of words in which it is couched, is heresy. It utterly negatives the testimony given by the Scripture respecting the One great Oblation and its results. We are taught in Scripture that Christ gave Himself for us a sacrifice and offering to God for a sweet-smelling savour; also that we are hallowed or sanctified by the offering of His body once. Justification by the shed and *offered* blood, and sanctification by the shed and *offered* blood, involve far more than abolition of guilt,

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great as that blessing is. He offered Himself for us in all the perfectness of His being; therefore acceptance according to His acceptableness pertains to all for whom He offered. All the value of the obedience unto death is found in the DEATH. Ashes and fatness are in Hebrew expressed by the same word. When Mary (acting doubtless under a divine impulse) arose from the table and anointed the head and the feet of the Lord Jesus with that most costly ointment that filled the house with its fragrance, she anointed Him not for His resurrection, but for His burial. He carried that fragrance with Him into that awful judicial death into which He entered. It abode with Him through that death. In His priestly oblation of Himself He presented that fragrance to God for all whose Priest He was. He died and was buried in that fragrance, and in it He arose: and now for ever His name is as ointment poured forth, and so rests upon the head of His believing people now whilst they are below, and for evermore in glory. This is the greatest of all God's gifts to His people, because it is the meritorious ground on which all subsequent blessing is given. It all comes through the "one righteousness;" "one obedience," consummated in sacrificial death. This is what the first part of the fifth of Romans teaches, and what the second part of the fifth of Romans teaches, and what all Scripture teaches; and in Scripture we find the words not of man, but of GOD.

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APPENDIX.

I subjoin the reading of many versions:

Wicliffe.—"Feith in the riztwisnesse of oure God and sauyour Jhesus Crist."

Tyndale.—"Fayth with vs in the rightewesnes that cometh of oure God and savioure Iesus Christ."

Cranmer.—"Fayth with vs thorow the rightewesnes of oure God and Sauioure Iesus Christ."

Geneva.—"Faith with us by the rightuousnes of our God and Sauiour Iesus Christ."

Rheims.—"Faith vvith vs in the justice [righteousness] of our God and Sauiour Iesvs Christ."

Luther [German].—"Through the righteousness of our God and Saviour Jesus Christ."

Valera [Spanish].—"Faith in the righteousness of our God and Saviour Jesus Christ."

Montanus.—"Faith in the righteousness of our God and Saviour Jesus Christ."

Vulgate.—"Faith in the righteousness of our God and Saviour Jesus Christ."

*Syriac.**—"Through the righteousness of our God and Saviour Jesus Christ."

*Arabic.**—"Through the righteousness of our God and Saviour Jesus Christ."

*Ethiopic.**—"In the righteousness of our God and Saviour Jesus Christ."

* Latin translation in Walton's Polyglot.

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Codex Amiatinus.—"Faith in the righteousness of our God and Saviour Jesus Christ."

Revised English Version.—"Like precious faith with us in the righteousness of our God and Saviour Jesus Christ."

Tremellius and Junius.—"Through the righteousness of our God and Saviour Jesus Christ."

I have said on page 11, that the Hiphil of צָדַק in Isaiah liii. 11., being followed by the preposition לְ (the only place where it is so) should not be translated "justify." Accordingly, the Apostle in Romans v., avoids the error, and uses the expression "*constitute righteous.*" It pertains to Christ to *constitute righteous* by bringing a righteousness wrought out by Himself to the believing sinner: it pertains to God as the Supreme Judge, to *justify*, that is, to *pronounce righteous* those who have been *constituted righteous* by the work of Christ.

It would be desirable that Notes on Isaiah liii. in "Thoughts on Scriptural Subjects" advertised at end, and also "Remarks on a Tract entitled Justification in a Risen Christ" should be read.

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Christ, Our Suffering Surety.

Note on 1 Peter ii. 24.

BY

BENJAMIN WILLS NEWTON.

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ANCIENT TRUTHS RESPECTING THE DEITY AND TRUE HUMANITY OF THE LORD JESUS.

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§ I.

WE read in Holy Scripture of eternal life being promised in Christ before the world was, and also of Christ being "the Lamb foreordained." See Titus i. 2, and I Peter i. 20. These texts sufficiently show that the plan and order and results of redemption were fixed in the counsels of eternity by the Father, the Son, and the Holy Ghost, before the world was.

The Son, the second Person in the blessed Trinity, undertook to be the Redeemer. The co-eternity and co-equality of the Son with the Father and with the Holy Ghost are sufficiently proved by the words used in baptism—"baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

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Nor could any one who is not from everlasting be addressed as Jehovah. But the Son is addressed as Jehovah: for after Isaiah had described the glory of the God of Israel, and how the Seraphim had said, "Holy, Holy, Holy is Jehovah of Hosts," we find it written in John, "these things said Isaiah, when he saw His," [*i.e.* Christ's] "glory, and spake of HIM." See John xii. 41, compared with Isaiah vi. 3. The fact also of Melchisedek being "ungenealogised" in Genesis, is referred to as constituting him a *typically* eternal person—one who had neither beginning of days nor end of life, and as such, likened unto the Son of God. See Hebrews vii.—the whole of that chapter being founded on the truth that the Son is *from* everlasting *to* everlasting. In Micah also it is said of Him who was born in Bethlehem, that "His goings forth have been of old from everlasting."

These plain declarations of Holy Scripture fully justify the words adopted in the Athanasian and Nicene Creeds to express the eternal glory of the Son. "The Father eternal, THE SON ETERNAL, and the Holy Ghost eternal. And yet there are not three eternals: but one eternal." In the Nicene Creed it is said of the Son, "God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father." These words are not to be despised because they are the words of men, for they are founded on the sure

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warrant of the word of God. They are the result, too, of ages of affliction and persecution unto death that fell upon many true saints of God.

If because in our earthly use of the word, "*son*" it implies commencement of existence, we therefore argue that in its heavenly use it means the same—if we refuse to permit Scripture to define its own terms, and insist upon drawing inferences which it peremptorily forbids, we shall soon lose ourselves in the labyrinth of our folly, walk in the light of sparks of our own kindling, and at last lie down in sorrow.

The Scriptures, in revealing that heavenly condition of blessedness and glory which pertained to the Son from everlasting, speak of Him as the Word who was "with God," and who "was God"; as "the Life," and as "the Light"; as the brightness of the glory of the Father, and the express image of His Person; as the One by whom and for whom all things were created; as upholding all things by the word of His power; as the ὁ ὢν, the Being One; the I AM. These texts sufficiently show the Divine Majesty of Him, who being in the form of God, thought it no robbery to be equal with God, but yet humbled Himself. Herein we learn, not only the strength and excellency of our Redeemer as the Mighty One on whom our help is laid, but we also learn our own glory; for, as having in Himself all this "fulness," He is made the Head of His body

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the Church. Therefore we are said to be filled to the full (πεπληρωμενοι) in Him. Nor can we rightly estimate the love, and condescension, and selfrenunciation exhibited by the Son in humbling Himself to become man, and so to know suffering and death, unless we consider first the height of glory and blessedness from which He was pleased to stoop.

In considering those sufferings, it is needful to bear in mind, first, that He came into the world for the one purpose of glorifying God, *in carrying out the purposes of God for the redemption of His people.* Consequently, all His sufferings were to that end, and none ever came on Him, from the cradle to the grave, but as the Redeemer. Secondly, all His sufferings were voluntary: voluntarily undertaken—voluntarily continued. Lastly, at every moment of His earthly service, even when bearing the whole weight of Divine wrath upon the Cross, He was unvaryingly the object of the Father's love, complacency, and delight. The Father could ever say of Him, "This is My beloved Son in whom I am well pleased." In like manner, the delight of the Son was ever in the Father. He could ever say, "My meat and my drink is to do the will of Him that sent me, and to finish His work." He was ever acting as the Surety of God's people, and therefore, whatever sufferings He might endure under the

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righteous government of God, they came on Him as One who was suffering all that He did suffer for the sake of others, as their appointed Redeemer and Sacrifice. His own personal holiness and excellency were not affected thereby. Indeed, if all perfectness had not essentially and unvaryingly pertained unto Him, He could not have been the Redeemer. He must be as a lamb "without blemish." Therefore, however stricken because of others' sins, He was always the object of the Father's perfect love.

"We acknowledge and confess (says the Confession of Scotland, Article 9) that the Lord Jesus offered Himself a voluntary sacrifice unto His Father for us (Heb. x. 12), that He suffered contradiction of sinners (Heb. xii. 3), that He was wounded and plagued for our transgressions (Isaiah liii. 5), that He being the clean, innocent Lamb of God, was condemned in the presence of an earthly judge, that we should be absolved before the tribunal-seat of our God: that He suffered not only the cruel death of the Cross (which was accursed by the sentence of God, Deut. xxi. 23; Gal. iii. 13), but also that He suffered for a season the wrath of His Father, which sinners had deserved. *But yet we avow that He remained the only well-beloved and blessed Son of the Father, even in the midst of His anguish and torment which He suffered in body and in soul to make full satisfaction for the sins of His people.* After the which we

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confess and avow that there remaineth no other sacrifice for sin (Heb. x. 26), which if any affirm, we nothing doubt to avow, that they are blasphemous against Christ's death and the everlasting purgation and satisfaction purchased to us by the same."

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§ II.

WHEN Adam was first created in Paradise, the *physical* condition and form of his humanity was beautiful and perfect. He had comeliness, strength, and beauty, unconnected with any weakness or suffering. The physical condition of angels in their more glorious sphere, was not more perfect than that of Adam in his. He had no infirmities, not even sinless infirmities. Although capable of becoming mortal, yet he was not mortal. Death had not yet entered. No consequence of the fall existed before the fall had been accomplished. The *physical* condition of his humanity (and it is of that only I now speak) was positively perfect. Created *in* Paradise and *for* Paradise, the condition of his humanity was paradisiacal.

If the Son who was in the form of God, had taken humanity in this its paradisiacal condition, it would even then have been unspeakable humiliation to Him whom the Heaven of heavens could not contain. But He was pleased to stoop lower even than this. It was not His object to avoid suffering, but rather to taste of all suffering that could be

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known sinlessly: for He was the great Surety of His people, obeying and suffering FOR them all that it was appointed that the Surety should bear. Therefore, to use the words of the Belgian or Dutch Protestant Confession, "He did truly take unto Him the nature of man with all infirmities belonging thereto, sin only excepted" (Article 18). So also the Confession of Scotland: "The Son of God, the second Person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon Him man's nature with all the essential properties and *common infirmities* thereof, yet without sin. (viii. 2.)

The Scripture is very decided in its testimony to this great truth. "Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise* took part of THE SAME." And again we

* The force of the word παραπλησιως should be observed in this passage: "*likewise*," the word by which it is rendered in our version being not sufficiently strong. Bengel, commenting on this verse, says that παραπλησιως in this place is equivalent to "*in all things*," in verse 17. Hoc autem loco idem fere est atque mox κατα παντα *per omnia*." Stuart observes that "the Docetæ exchanged παραπλησιως here for ὁμοιως, and then construed ὁμοιως as indicating only an *appearance* similar to flesh and blood: in opposition to whom the Christian fathers maintained that παραπλησιος signified ου δοκητως αλλ' αληθινως, ου φανταστικως αλλ' οντως." The effort of the Docetæ thus to rid themselves of παραπλησιως, showed that they were all aware of its force. It shows that He not only took flesh and blood the same *in*

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read, "Wherefore in ALL THINGS it behoved Him to be made like unto His brethren"—sin excepted. Again in the Epistle to the Romans it is said, "God sending His own Son *in the likeness of sinful flesh*," &c. It is very evident that all these texts teach us that the humanity which the Son of God was pleased to assume was not paradisiacal. In that case He would have been *unlike* unto His brethren; and He would have been in the likeness of flesh before sin entered. It scarcely need be added that the words "sinful flesh" are used only in a physical sense, to denote the presence of such sinless infirmities, mortality, &c., as made Him (as to His humanity) *physically* like to His brethren in all points in which He could be like them, without sin. The words have no *moral* bearing as applied to Christ.

And even as His humanity had all sinless infirmities, so also was it *mortal*. This is taught by the Apostle, when He says that Christ was "*in all things* made like unto His brethren," sin excepted; for there is

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sesence as ours, but that He took it with like characteristics and circumstances, sin excepted.

Wolff has the following note: Vox παραπλησιως non est propemodum aut fere similiter, sed *plane* similiter. Hoc est ου δοκητως ουδε φανταστικως αλλ' αληθως και οντως. Hoc sensu, adjectivo παραπλησιος utitur Arrianus, de expeditione Alexandri VII. 1. 9—ανθρωπος ων παραπλησιος τοις αλλοις. Herodotus autem lib. III. vim vocis παραπλησιος nonnihil diminiturus σχεδον addit—μεσουσα δε ἡμερα σχεδον παραπλησιως παιει τους τε αλλους ανθρωπους και τους Ινδους.

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nothing sinful in the fact of being so constituted physically, as for the vital conjunction of soul and body to cease under certain circumstances, such as the withholding of nutrition and the like. Indeed, unless this had been the law of Christ's humanity physically, He could not have died at all, except by a special miracle. Accordingly, when the Apostle says, "Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death, &c.," this is equivalent to saying, He became mortal in order that He might die on behalf of His brethren. The doctrine of Christ's body having been mortal, has therefore always been regarded as a necessary part of our faith. Thus Augustine continually speaks of Christ's "mortal body." * So also Calvin. "The Son of God," says Calvin, "became man that He might share the same condition and nature with ourselves. . . . He assumed our nature that He might subject Himself to the condition of one about

* Misit Deus filium suum in similitudinem carnis peccati, ut de peccato damnaret peccatum in carne. Non erat ergo illa caro peccati, quæ non de traduce mortalitatis in Mariam per masculum venerat. Sed tamen quia de peccato est mors, illa autem caro, quamvis ex virgine, tamen mortalis fuit, eo ipso quo mortalis erat similitudinem habuit carnis peccati. (*Augustine* in libro xiv. *contra Faustum* cap. xv.)

Again, "Sed nec in ipso corpore peccatum ullum erat: sed similitudo carnis peccati erat in Domino, quia mors non est nisi de peccato, et utique corpus illud *mortale* erat."

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to die." † So likewise Bengel, speaking of the force of the words, "the same," in Hebrews ii. 14, says, "The same as pertains to the brethren, suffering in flesh and blood, *not even death excepted*"; (eadem quæ fratribus accidunt, sanguine et carne laborantibus, ne *morte* quidem exceptâ.) In the Bohemian or Waldensian Confession we find, "To shun and avoid many pernicious and antichristian deceits, it is taught concerning Christ His presence; namely, that our Lord Christ, according to His bodily conversation, is not amongst us any longer in this world, neither will be unto the end of the world in such sort and manner as He was here conversant amongst us in His *mortality*." Owen, in his commentary on the Hebrews observes, "And thus was He (Jesus) made less than angels in part, in that nature which He assumed; He was obnoxious to all the infirmities

† Calvin on Hebrews ii. 14, says, "Factus homo est Filius Dei ut *conditionis ejusdem ac naturæ* nobiscum esset particeps . . . naturam nostram induit ut *moriendi conditioni* se subjiceret." On the seventeenth verse of the same chapter, Calvin observes: "In humanâ Christi naturâ duo consideranda sunt essentia carnis et affectus. Quare Apostolus docet, non carnem modo hominis ipsum induisse sed affectus quoque omnes qui sunt hominum proprii . . . Porro obnoixum fuisse Christum docet passionibus humanis." Calvin elsewhere carefully excludes all affections that are sinful. On Romans viii. 4, Calvin writes as follows: "Eum vero in similitudine carnis peccati venisse dicit: quia tametsi nullis maculis inquinata fuit Christi caro, peccatrix tamen in speciem visa est, quatenus debitam sceleribus nostris pœnam sustinuit. Et certè in eam velut sibi obnoxiam mors exseruit omnes virtutis suæ partes."

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which attend it, as hunger, thirst, weariness, pain, sorrow, grief, and exposed to all the miseries from without, that any person, partaker of that nature is obnoxious to, and in sum death itself, from all which miseries angels are exempted. This we see, know, and grant to have been the state and condition of Jesus." (*Owen on Hebrews*, ch. ii. 5.) See also Thomas Scott's Commentary on Romans viii.: "God was pleased in infinite mercy to send His own Son to assume our nature and appear in the likeness of sinful flesh. Though free from sin He became subject to those infirmities to which through sin we are exposed." Bishop Pearson observes: "As He was truly and properly man *in the same mortal nature which the sons of Adam have*; so did He undergo a true and proper death in the same manner as we die." Art. 4, p. 211. Again: "For Christ, who took upon Him all our infirmities, sin only excepted, had in His nature not only a possibility and aptitude, but also a necessity of dying: and as to any extrinsical violence, able, according to the common course of nature, to destroy and extinguish in the body such an aptitude as is indispensably required to continue an union with the soul, He had no natural preservative: nor was it in the power of His soul to continue its vital conjunction unto His body bereft of a vital disposition."

"It is true indeed that Christ did voluntarily die,

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as He said Himself, 'No man taketh away my life from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.' For it was in His power to suffer or not to suffer the sentence of Pilate and the nailing to the Cross. It was in His power to have come down from the Cross when He was nailed to it. But when by an act of His will He had submitted to that death—when He had accepted and embraced those torments to the last, it was not in the power of His soul to continue any longer vitality to the body, whose vigour was totally exhausted. So not by a necessary compulsion but voluntary election, He took upon Him a necessity of dying."—*Pearson on the Creed*, Art. 4, p. 212, folio.

Again: "As we believe the Son of God took upon Him the nature of man, of which the body is a part: so we acknowledge that He took a true and real body. . . . . This body of Christ, really and truly human, was also frail and mortal, as being accompanied with all those natural properties which necessarily flow from the condition of a frail and mortal body. And though now the same body, exalted above the highest Heavens, by virtue of its glorification, be put beyond all possibility of passion, yet in the time of His humiliation it was clothed with no such glorious perfection; but as it was subject unto, so it felt weariness, hunger, thirst,

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Nor was it only liable to those internal weaknesses and natural infirmities, but to all outward injuries and violent impressions."—*Pearson*, Art. 4, p. 189.*

It must be remembered, however, that "mortality," as ascribed to the Lord Jesus, is not to be

* See also Zanchius de Incarnatione, Lib. ii. Th. ii. Some, who appear to hold that the Lord Jesus had a paradisiacal or else superhuman humanity, denounce the statements of Bishop Pearson just quoted. It is probable that they who thus object utterly fail in comprehending the meaning of the Bishop's words—otherwise they must be themselves heretical. If Bishop Pearson had said that Christ was unable, by His power as God, to work a miracle for His own deliverance—if he had said that Christ *could not* by His power, as God, have strengthened Himself against death or warded off death, his statement would have been utterly untrue. But he has not said this. He is speaking only of what the *physical* condition of that humanity which the Son of God was pleased to assume, was; and what would, under certain circumstances, result from that physical condition, unless miracle intervened.

If Christ had assumed humanity in its paradisiacal condition, He must have died by miracle. The physical law of His humanity must have been altered in order that He might die. And this some have maintained. In that case, He would have been altogether *un*like His brethren. So far from putting forth miraculous power in order to die, His miraculous power as God was rather put forth to strengthen Himself on the Cross in order that He might not die until He had borne all that He had undertaken to bear, and drunk the appointed cup to the last drop. Christ was not merely crucified; He was "bruised" under the hand of Jehovah in wrath, and "put to grief," and His "soul made an offering for sin." Could any mere man have endured for one moment the bruising of the hand of Jehovah, and live? Yet Christ endured it for many hours; and that in calm self-possession, caring even for His mother's need. What more wonderful proof that He was the Man who was "Jehovah's fellow." (Zech. xiii. 7.) When at last the cup was exhausted, and He could say, "It is finished," He strengthened Himself to endure no longer, but bowed the head and died.

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regarded as associated with the same connexions as attach to the mortality of all the *natural* descendants of Adam. In their case, for example, mortality is the necessary result of the imputed sin of Adam, ending, unless redemption intervene, in eternal death. But in the case of the Lord, His mortality was voluntarily assumed, and voluntarily continued: neither was there in His mortality any connexion, in result, with eternal death. All that we mean by ascribing mortality to Him is, that His humanity was physically so constituted that the vital conjunction of His soul with His body would, under certain supposed circumstances, such as withdrawal of nutrition or external violence, necessarily cease unless a miracle were wrought to prevent it. He was able, as being God, to work any miracle; but it was His will to assume such a humanity, and therein to die. Moreover, mortality as seen in men, is not unconnected with the operation of indwelling sin; whereas in Christ there was nothing that was, or could be connected with indwelling sin, for no sin was in Him. It must be remembered, therefore, that though the Scripture not unfrequently applies similar terms to Christ as are applied to other men, yet it by no means follows that the terms so applied imply the same accompaniments, connexions, and results in Him and in us. Sinless infirmities pertained to Christ: but what physical infirmity is

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there in us that is unconnected with indwelling sin both in cause and in result?

Moreover, whilst we maintain that the Son of God was pleased to take like humanity to ours, sin excepted, we do not forget the great fact that in Him humanity was inseparably and eternally united to Divinity. He was Immanuel—God and man in one Person. But this inseparable union of two natures in the unity of one Person, did not cause the Divine nature to be confused with the human, nor the human with the Divine. In forming the golden boards of the Tabernacle, the gold was not mingled with the wood, nor the wood with the gold—though they were united. The frail, but beautiful vail of the sanctuary (which we are told by the Apostle typified Christ's human nature) had no golden wires intertwined with its texture. It was so formed as to be easily rent. Yet though nothing of gold was found in its texture, yet it was *suspended on* gold. Thus in Christ, "two whole perfect and *distinct* natures, the Godhead and the manhood, were inseparably joined together in one Person without conversion, composition, or confusion." (*Scotch Confession.*) The type, therefore, in the second of Leviticus, viz., "fine flour *mingled* with oil," which some have sought to apply to the human *nature* of the Lord Jesus, cannot be so applied without dangerous error. For the Holy Ghost was not

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commingled with the human *nature* of the Lord, as the oil was commingled with the flour. Divine and human elements were not commingled in either of His two *distinct* NATURES.*

Yet though there was no blending or commingling of the Divine and the human in the distinct *natures* of the Lord, there was nevertheless combined in every word, and action, and counsel of the Lord Jesus—in short, in every thing that went to form His holy *character*—there was combined, that which was Divine, and that which was human. For His developed character like His person was *one*—"one righteousness." His words, and His actions, and His ways, were those of one Person—and that Person was Immanuel—God and man in one Person. Oil, therefore, mingled with fine flour might well represent that the character of our blessed Lord presented traits of Divine and human excellency combined; but "*character*" and "*nature*" are two different things. Colours and forms of heavenly excellency and beauty were seen on the vail of the

* Hooker, after referring to certain heresies (and among them the Eutychian, which confounded the two natures in Christ) observes—"In four words, αληθως, τελεως, αδιαιρετως, ασυγχυτως, *i.e.*, *truly*, *perfectly*, *indivisibly*, *distinctly*—the first applying to His being God, the second to His being man, the third to His being of both One, and the fourth to His still continuing in that One both—we may fully, by way of abridgement, comprise whatsoever antiquity hath at large handled either in declaration of Christian belief or in refutation of the foresaid heresies."—*Hooker's Ecc. Pol.*

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Tabernacle. So, Divine excellencies and beauties were seen by God, and all who had the eye of faith, to be developed in the *character* of Jesus: but this, as I have before said, did not affect the distinctness of His two natures. The vail, though displaying forms of cherubim and colours of heavenly excellency, and though suspended on gold, had not gold *in* it. It was frail, and it could be rent. Moreover, in order to preserve the truth touching the distinctness of the Divine and human *natures* in the Lord Jesus, it is necessary to have right thoughts of His miraculous generation. But even as in the case of His eternal Sonship, some, because they will insist on understanding the word "son" in an earthly sense, have refused to receive that word in the heavenly and peculiar sense in which it is applied to the Eternal Son, and have thereby lost the eternity of His Sonship and involved themselves in Arianism: so others, in considering the miraculous conception of the Lord Jesus by the Virgin Mary under the operation of the Holy Ghost have refused to bow their minds to the declaration of Scripture, and have reasoned as if the operation of the Holy Ghost must have introduced divine elements into the human *nature* of the Redeemer.

The following words of Bishop Pearson guard us against this dangerous error—"We acknowledge in the generation of Jesus Christ that He was made of

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the substance of His mother. But as He was so made of the substance of the Virgin, so was He not made of the substance of the Holy Ghost, whose essence cannot at all be made. And because the Holy Ghost did not beget Him by any communication of His essence, therefore He is not the Father of Him, though He were conceived by Him. And if at any time I have said, Christ was begotten by the Holy Ghost of the Virgin Mary—if the Ancients speak as if He generated the Son, it is not so to be understood as if the Spirit did perform any proper act of generation such as is the foundation of Paternity. Again, as the Holy ghost did not frame the human nature of Christ out of His own substance, so must we not believe that He formed any part of His flesh of any other substance than that of the Virgin. For certainly He was of the fathers according to the flesh, and was as to that truly and totally the Son of David and Abraham." *—*Pearson on the*

* It is further observed by Bishop Pearson that "the Socinians, who will acknowledge no other way before Christ's conception by which He could be 'the only begotten Son' of God, have been forced to invent a strange conjunction in the nature of Christ; one part received from the Virgin. and so consequently from David and from Abraham, from whom the Virgin did descend; another framed by the same Spirit and conjoined with it: by the one part of which humanity He was the Son of Man, as by the other the Son of God. Thus, while they deny the eternal generation of the Son, they establish a temporal in such manner as is not consonant with that word which they pretend wholly to follow: and have made a body of Christ, partly descending from the Father, partly not. And,

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Creed, Art. iii. (See also extract from letter of Leo in Appendix.)

"But although the Eternal Word was pleased to assume the perfectness of man's nature in the womb of the Virgin: and although her nature, like that of all other of the natural descendants of Adam, was fallen and corrupt, yet the miraculous conception of the Lord Jesus precluded the possibility of any transmission of taint or corruption to Him. "A body," said He, "hast thou prepared me." The words of the angel to Mary were, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; THEREFORE also that HOLY THING which shall be born of thee shall be called the Son of God." The belief of this (*i.e.* His miraculous conception) is necessary to prevent all fear or suspicion of spot in this Lamb—of sin in this Jesus. Whatsoever our original corruption is—however displeasing unto God, we may be from hence assured there was none in Him in whom alone God hath declared Himself to be well pleased. Our Jesus was like unto us as born of a woman, sin only excepted, as *conceived by the Holy Ghost.* This original and total sanctification of the human nature

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whereas, as man He is like to us in all things, sin only excepted, they have invented a body, partly like ours, partly not; and in no part totally like." (*Bishop Pearson*, Art. iii.) *It is important to observe that it is a doctrine of Socinianism that Christ's body is not like ours, sin excepted. The Socinians speak of it as sui generis and superhuman.*

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was first necessary to fit it for the personal union with the Word, who out of His infinite love, humbled Himself to become flesh, and at the same time, out of His infinite purity could not defile Himself by becoming sinful flesh." (*Pearson* Art. iii.) The sinfulness of Mary was solemnly recognised by herself when she stood at the altar with the two turtle doves or young pigeons: the purity and acceptableness of the holy babe who she had borne, and whom she was nurturing, was at the same moment declared by the fact of His being the *true* atoning sacrifice represented by the typical victims. No sin, no proclivity to sin, no peccability was found in the Lord Jesus. But in us, yea, even in the most advanced believers, "the flesh lusteth against the Spirit." If we were merely subjected to the *external* temptations of Satan, we might say it is not sin to be tempted. But his temptations act on something in us that answers thereunto. His temptations are in our cases like sparks that light upon tinder, or add strength to a flame already kindled And not only so; even if his temptations were to cease, there is in our flesh an inherent principle of evil that does in itself entice and allure us from good. There is an indwelling power of temptation. "Every man," says the Apostle, "is tempted when he is drawn away of his own lust and enticed." But it was not so in Jesus. Satan dared to tempt Him. But

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temptation to Him was as a spark struck on the cold marble, or on the ocean. His heart was repellent of all evil.

"As, therefore, we believe the coming of Christ, so must we confess Him to have come in the verity of our human nature, even in true and proper flesh. With this determinate expression was it always necessary to acknowledge Him: 'For every Spirit that confesseth Jesus Christ come in the flesh is of God; and every spirit that confesseth not Jesus Christ come in the flesh is not of God.' This spirit appeareth early in the opposition to the Apostolical doctrine: and Christ, who is both God and man, was as soon denied to be man as God. Simon Magus, the arch-heretick, first began, and many after followed him."

"Thus, some said that Christ was 'putative tantum homo,' and that He came only in appearance —'in phantasmate tantum venisse.'" The Docetæ or φανταστιαστατι all agreed in this, "that Christ *was not really what He appeared, nor did truly suffer what He seemed to endure.*"

"And certainly if the Son of God would vouchsafe to take the frailty of our flesh, He would not omit the nobler part, our soul; without which He could not be man. For Jesus increased in wisdom and stature; one in respect of His body, the other of His soul. Wisdom belongeth not to the flesh, nor can

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the knowledge of God, which is infinite, increase; He, then, whose knowledge did improve together with His years, must have a subject proper for it, which is no other than a human soul. This was the seat of His finite understanding and directed will, distinct from the will of His Father, and consequently of His Divine nature, as appeareth by that known submission, 'Not my will, but Thine be done.' This was the subject of those affections and passions which so manifestly appeared in Him. Nor spake He any other than a proper language when before His suffering He said, 'My soul is exceeding sorrowful, even unto death.' This was it which on the Cross, before the departure from the body, He recommended to the Father, teaching us in whose hands the souls of the departed are, for when 'Jesus had cried with a loud voice, He said, Father, into Thy hands I commend my spirit.' And as His death was nothing else but the separation of the soul from the body, so the life of Christ as man, did consist in the conjunction and vital union of that soul with the body. So that He who was perfect God, was also perfect man of a reasonable soul and human flesh subsisting. Which is to be observed and asserted against the ancient hereticks, who taught that Christ assumed human flesh, but that the Word, or His divinity, was unto that body in the place of an informing soul. ["Arius

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taught that Christ had nothing of man but the flesh, and with that the Word was joined."] Thus the whole, perfect, and complete nature of man was assumed by the Word."—*Bishop Pearson*, Art. iii.

Whilst, therefore, we confess that the humanity of the Lord Jesus was inseparably united with the Divine nature, and in this He differed from all other men; and whilst we confess that no sin was in Him, in which also He differed from all other men; and whilst we acknowledge that His character, as developed before the eyes of God and man, combined traits of Divine and human perfectness, for all His deeds and all His thoughts were those of Immanuel, God and man in one Person; and whilst we acknowledge that He was at any moment of His earthly service worthy of being glorified, as was indeed shown on the Mount of Transfiguration, yet we have also to acknowledge that His humanity was *in itself* like to that of His brethren, sin excepted; that its physical condition was not that which now pertains to it in glory, nor that which pertained to the paradisiacal condition of Adam before he fell, and that the voluntary assumption of this humanity with the sinless infirmities and mortality thereunto attaching, was the first step in that voluntary humiliation and subjection to suffering which He undertook to endure for the redemption of His people.

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APPENDIX.

THE following extract is from the decree of the Council of Chalcedon, by whom the Eutychian heresy was condemned.

"Following in the steps of the holy Fathers, we confess our Lord Jesus Christ to be one and the same Son, and with one consent we do all teach and declare that the same Person is perfect in the Deity, and that the same Person is perfect in the humanity, truly God and truly man—that the same Person subsists of a rational soul and body, that He is of the same substance with the Father as touching His Deity, and that He is of the same substance with us as touching His humanity, in all things like unto us, sin only excepted: that according to His Deity, He was begotten of the Father before the ages; but that in the last days, the same Person, on our account and for our salvation, according to His humanity was born of Mary the Virgin, θεοτοκος;—being one and the same Jesus Christ, the Son, the Lord, the Only-begotten, made known in two

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natures *without confusion* (*ασυγχυτως*, inconfusè)—*without conversion* (*ατρεπτως*, incommutabiliter)—*without division* (*αδιαιρετως*, indivisè)—*without separation* (*αχωριστως*, inseparabiliter)—that the difference of the natures is in no wise extinguished by the union, but rather that the propriety of each nature is preserved and meets in one Person and in one subsistence (hypostasis); not as if He were parted and divided into two Persons; but He is one and the same Only-begotton Son, God the Word, the Lord Jesus Christ, according as the Prophets of old and Christ Himself hath taught us concerning Himself, and according as the creed of the Fathers hath declared it to us."—See *Hist. Eccl. of Evagrius Scholasticus.*

The decree of Chalcedon was mainly founded on the celebrated letter of Leo of Rome to Flavian. The following is an extract. Speaking of the two distinct natures in Christ, he says:

"For each form operateth in fellowship with the other, that which is proper to itself—the Word effecting that which pertaineth to the Word, and the body performing that which pertaineth to the body; the one making the light of its glory manifest in in miracles, the only submitted to injury and insults. And even as the Word is inseparable from equality with the glory of the Father, so the body abandoneth not the nature of our race: nor must he (Eutyches)

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be allowed vainly to say that the Word became flesh in such wise as for Him who was born of the Virgin—Christ, to have the *form* of man but not the reality of the body of His mother (*του μητρωου σωματος την αληθειαν*).

Or perhaps on this account he hath imagined that our Master, Christ, was not of our nature because the angel that was sent to the blessed Mary said, 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee,' &c.—as if (seeing that the conception of the Virgin was the result of Divine operation) the flesh of Him that was conceived was not of the nature of her that conceived? But this is not to be our thought respecting that birth. . . . The propriety then of either nature being preserved, and uniting in one Person, there was assumed by the Deity abasement; by strength, weakness; by the Immortal, mortality—*Σωζομενης τοινυν της ιδιοτητος εκατερας φυσεως, και εις ἑν προσωπον συνιουσης, ανεληφθη ὑπο μεν της θεοτητος ἡ ταπεινοτης, ὑπο δε της δυναμεως το αδυνατον, ὑπο του αθανατου το θνητον."—Letter of Leo.*

The following is the extract from *Zanchius* referred to on page 14. It remarkably resembles the quotation from Bishop Pearson:

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"Nec solùm tum verum, tum integrum animum et corpus humanum, et quæ ad naturalem utriusque perfectionem pertinent, proprietates suscepit Filius Dei: verùm etram, qui ad imperfectionem faciunt utriusque defectus, horumque necessitatem suscipere non recusavit. . . . Defectus corporis vocamus, non defectum aliquem vel substantiæ vel membrorum; sed quæ perfectæ corporis substantiæ et membrorum compositioni accidunt miseriæ dolores et calamitates ac pœnæ, quæ originale peccatum consecutæ sunt in omnibus hominibus; veluti est pati frigus, æstum, famem, sitim, laborem, somnum, dolores et iis similes humanas infirmitates et denique mortem.

"Hos defectus Damascenus vocat *φυσικα και αδιαβλητα παθη, naturales et inculpabiles passsones* . . . Et notandum est, quòd dicimus, Christum hos defectus suscepisse, horumque etram necessitatem; hoc est, voluisse sponte his omnibus defectibus necessariò esse obnoxium sicut et nos sumus: ideo nunquam voluit suâ omnipotentiâ impedire, ne iis esset obnoxius, sed permisit corpus pati quæ nos quoque patimur . . . Ita similis factus est nobis per omnia, excepto peccato: et in hâc parte nobis fuit dissimilis. Fuit etiam dissimilis in hoc quod nos non possumus facere nec potuimus facere, quin iis malis essemus obnoxü; sed et necessario in hos incurrimus propter peccatum et necessario patimur. Christus autem volens suscepit et volens est passus

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et volens patiendi necessitatem non cohibuit, ut poterat; sed ordinariè passus est quæ et nos fratres patimur. Et huc illud Apostoli Heb. iv.—Non habemus pontificem qui non possit compati infirmitatibus nostris tentatum per omnia similiter, absque peccato. Et cap 2. Unde et decuit per omnia fratibus assimilari. Fuit igitur voluntaria necessitas in Christo—in nobis coacta et absoluta." *

* Hieronymus (Jerome) Zanchius was an Italian ecclesiastic who left the Church of Rome with his friend, Peter Martyr, and became a zealous adherent of Calvin. He wrote a celebrated treatise against Antinomianism. His work on "Predestination" has been translated into English by Toplady.

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CHRIST, OUR SUFFERING SURETY.

HEB. i. 10 and v. 7.

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§ I.

IN a former Tract,* we have seen the first step in the humiliation of the Lord of Glory to have been His assumption of humanity, and that not in a paradisiacal, but in an unparadisiacal condition. "Born of a woman" He assumed into personal union with the Divine nature, a humanity in every respect like that of His mother, sin excepted. Therefore, although as an individual He was Immanuel—God and man in one Person, entirely unlike other men as to the sinlessness of His humanity, and in the fact that His humanity was inseparably united to Godhead, and also in respect of the heavenly perfectness which was developed in

* Entitled "Ancient Truths respecting the Deity and True Humanity of the Lord Jesus."

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that humanity,* yet His humanity was *in itself* like that of His brethren, sin excepted. The assumption of such humanity—the coming "in the likeness (physically) of sinful flesh," was the first step in the path of suffering taken by Him who came as the Surety of His people, to obey for them, and to suffer for them, both in life and in death.

Being then One in whom essential and heavenly life was—One of whom it could be said, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life: for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us": being also One who could say, "I am from above," we have next to enquire what was the sphere into which this holy and heavenly Surety was born? Not into Paradise. Even that

* "The human nature of Christ being personally united to the Divine, is thereby elevated into a transcendent privilege beyond all creatures, and being sanctified thus beyond all habitual graces, its actions are stamped with Deity; whence all the angels worship Him who in all things hath the preeminence, by such a translation of His human nature and of His actions therein, above the rank of every other nature and actions."—*Goodwin on Christ the Mediator.*

Elsewhere Goodwin observes, "He who is God hath taken to Himself our whole frail nature thus deeply humbled" (page 31): and again, page 54, he speaks of Christ "as cloathed with the same condition of passible nature as sinful men are found in."

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would have been unspeakable humiliation for Him "who inhabiteth eternity," for Paradise was earthly, and altogether distant from the glory of the Throne of the Majesty in the heavens: but He was not born in Paradise, but in an unparadisiacal fallen earth.

When Adam was first created in Paradise, every blessing suited to humanity surrounded him. Himself and all things around him were "very good." Every law of the paradisiacal creation was such as to bear upon man in the positive power of blessing. Not only was there nothing that tended to sorrow, there was also every thing that ministered to joy. Every agent that God had created in the creation that He had made with Adam, was in the active operation of Adam's good. The sun did not smite by day, neither the moon by night. Their influences were benignant; the results of their operation blessed. Creation had not been "subjected to vanity," nor made "to groan in the bondage of corruption." The pains of hunger and thirst, cold, nakedness and need, were not, and could not be known. Perfectness admits of no imperfectness, and all was perfect then. There were no destroying lightnings, nor storm, nor tempest—no instruments of destructive vengeance—no tokens of God's righteous indignation. The earth was blessed. It had not yet been said, "Cursed is the ground for thy sake, in sorrow shalt thou eat of it." The toils of

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labour and the sweat of the brow were not known. All was peace, joy, and blessing.

But as soon as sin entered, all was changed. God, by the judicial action of His hand, subjected creation to vanity, and caused it to groan. The human frame, now rendered acutely susceptible of painful influences and impressions, was brought under the systematic operation of agencies that bore sorrowfully on human life—abiding memorials of what sin had done. Cold, hunger, thirst, the sweat of the brow, the power of the tempest, the scorching of the sun, and the smiting of the moon, and everything else that caused creation to groan, were the results of the judicial appointment of God bearing afflictively on man.*

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* Some have said that "hunger" is a pleasant thing, and that it was found in Paradise, But they confound "hunger" with *appetite*. And they forget the words, "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat." By hunger we mean "the pains of hunger," the craving of unsupplied want. Thus we read in the Scripture of being "burnt with hunger"—"killed with hunger"—"consumed with hunger"—"faint with hunger," and the like. Such texts sufficiently show what thoughts Scripture connects with "hunger."

It must always be remembered too, that creation is always spoken of in Scripture as brought into its present groaning condition by a judicial act of God. "The creation," says the Apostle, "was subjected to vanity, not willingly, but by reason of Him who subjected it," that is, God. Bengel's comment is "Δια τον ὑποταξαντα, *propter eum qui subjecit*, id est, propter Deum: Gen. iii. 17; v. 29. Adamus eam obnoxiam vanitati fecit; non subjecit." Ὑποτασσειν, *to subject*, is a word of authority.

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We indeed are so habituated to the sorrows of the present scene, and the skill of the ages has multiplied so many methods of relief, that, unless we are watchful, we soon become indifferent, if not deaf, to the universal groan. Indeed, even Christians have begun to say, that creation now no longer groans; and we know that one of the characteristic sayings of the latter day is to be, "I sit a queen, and am no widow, and shall see no sorrow." But it was otherwise with Him "who came to wander as a homeless stranger in the world His hands had made." His very perfectness—the perfectness of his sensibilities added to His sorrows, because it caused Him to feel and appreciate every thing aright. *He* never thought that creation had ceased to groan. *He* estimated that groan. *He* recognised in it an abiding evidence of what sin had wrought. *He* knew that the woe that had entered would end in nothing short of the second death, save indeed in the case of those who should be brought under His redemption. And therefore He came to redeem. With this object He was pleased not only to assume an unparadisiacal body, but to take His place in the midst of the sorrows of an unparadisiacal earth. He there subjected Himself to those governmental appointments of God which were bearing afflictively on men as outcasts from paradise, in order that He might drink of this cup of human sorrow *all that was appointed* to

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Him to drink. His very act in undertaking as the Surety of His people to bear these sufferings, glorified the governmental holiness of God which had appointed such sufferings. He glorified God also in the manner in which He bore them. And His bearing them was necessary to working out in the appointed way, the work of redemption which He on the Cross completed.

Whether Jesus might have assumed a paradisiacal body, lived in a separate Eden, and then died by a miracle, so accomplishing the work of redemption, it would be presumption in us to enquire. We are only concerned with what God has revealed as the appointment of His eternal wisdom. And He has revealed that Jesus as the Surety suffered in many things *with* His people whilst suffering *for* them. On the cross He did not suffer with His people, for He then drank of a cup which they never taste. In Gethsemane He did not suffer with His people, for He there drank of a cup which they did not share. On other occasions also, as we shall see directly, many of His living sufferings were peculiar. But even in cases in which He was associated with them in like forms of outward suffering, He was still the solitary one: for He was unlike them as to His Person: unlike them as to His character: unlike them as being a voluntary sufferer: unlike them as to the manner in which He suffered: unlike them as

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to the object for which He suffered—all His sufferings being "satisfactory," and undergone as the Redeemer. As the obedient Man He deserved perfectness of blessing: it was only as the Surety that He was involved in any suffering.

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§ II.

In considering the holy government of God, we must not forget that there are two spheres in which it is to be regarded—the present, and that which is hereafter.

Hereafter, unmitigated damnatory wrath is to fall on the unpardoned in the second death: but before the hour of that final judgment comes, God has been pleased to make Himself known as being also the Judge and Punisher of evil here.

The appointed forfeiture of Paradise and Paradisiacal condition, and the introduction of all those sorrows which have been referred to in the preceding chapter, was the first evidence of God's righteous judgment among men. But it was at Sinai that He *formally* introduced a system of holy retributive government in the earth. He there declared that obedience should be rewarded *here* as well as hereafter—that disobedience should be punished *here* as well as hereafter.

Israel were selected as the people in whom these principles were to be exhibited. At Sinai they were

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brought into a formal relation to God as their Governor and King. Ignorant of themselves and of their evil, they entered into solemn covenant with God to obey all His commandments. They were to be blessed here and hereafter if they kept them—punished here and hereafter if they violated them. As God's earthly people they were to have peculiar blessings in the earth, *manifested* before the eyes of all men, if they were obedient: if disobedient, they were to have *manifested* chastisement and sorrow. Israel, therefore, were to be the people *of manifestation*. They were to exhibit in the earth the righteous dealings of the hand of God.

God was patient and longsuffering with them. Yet "they rebelled and vexed His holy Spirit, so that He was turned to be their enemy, and fought against them." The Prophets teem with descriptions of judgments, part of which had come, and others of which were yet to come on rebellious Israel. Daniel even in his day says, "All Israel have transgressed thy Law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him." (Dan. ix. 11.) Malachi, the last of the Prophets, says, "Ye are cursed with a curse . . . even this whole nation." (Mal. iii. 9.) The having been given over into the hands of their Gentile

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enemies to be trodden down, was one evidence of this.

The fulness of the appointed time for Him to be manifested who was not only "born of a woman," but was also "made under the law," did not come until Israel had sunk very low under the deserved judgments of God. It was no longer with them as it had been in the days of Solomon. The greater part of the Tribes had been carried captive into distant lands. The glory had departed from the Temple. An Edomite reigned at Jerusalem. Bethlehem was made to evidence his bloody power. "A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, refused to be comforted because they were not." Yet great as these sorrows were, they were but little compared with those that threatened Israel in the future.

Into the midst of Israel thus circumstanced, the great Head and Redeemer of Israel was born. By birth of Mary as the means, He became both Son of Abraham and Son of David—both an Israelite and the King of Israel. Indeed, seeing that He is the Representative of *elect* Israel, and that all their responsibilities and interests were concentrated on Him, He is called Israel in the Prophets. "When Israel was a child, then I loved him and called my son out of Egypt." And again, "Thou art my ser-

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vant, O Israel [Christ is addressed], in whom I will be glorified." *

If then His becoming man in an unparadisiacal body out of Paradise, was to the Lord of glory humiliation and a source of abiding sorrow, His becoming an Israelite and placing Himself in the midst of Israel's sorrows was deeper humiliation, and a source of yet deeper sorrow. And even as His being born out of Paradise in the midst of a groaning creation was an evidence of His submitting to sufferings which man's sin had caused; so His being born not in the regal courts of David (His rightful place), but in a manger; and His being driven even thence by the fierce wrath of the Edomite, was an evidence of His submitting to sufferings which Israel's sin had caused. And seeing that as a man,

* Simply as a man He would not have been circumcised, nor have undertaken to keep all the Levitical law; nor would He have obeyed the call of John the Baptist, and have been baptized; nor would He have asserted His title as King of Israel and have entailed on Himself the contempt and persecution which the assertion of that claim involved. All this He did as the obedient Israelite. Witsius observes, "As Christ was not only a *man* and a common inhabitant of the world, but also an Israelite, that is, *a member of the Church of the Old Testament and a citizen of the commonwealth of Israel*, He was also subject to the ceremonial and political laws which were then still in force according to the Divine institution. By virtue of these laws, Christ made use of the Sacraments of the Old Testament, observed the festivals, repaired to the Temple and behaved as an obedient subject under a lawful magistracy. He intiated Himself by circumcision to the obedience of the *ceremonial* law."—*Witsius on the Covenants*, Book II. ch. iii.

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and as an Israelite, He deserved only blessing, the fact that through becoming a man and an Israelite, He became instantly exposed to suffering, proves that such suffering must have come on Him as the Surety of others.

He came into these circumstances in order that He might become unto His people the true Goel, a Kinsman-Redeemer—that He might as a man, and as an Israelite under the Law, glorify God in the very circumstances in which God was being dishonoured—that He might thus provide a righteousness for His people; and that by His sufferings in life and in death, He might make satisfaction for their sins.

On the perfectness of His obedience I scarcely need to dwell. "Lo, I come to do thy will, O God; I delight to do thy will; yea, thy law is within my heart." "My meat and my drink is to do my Father's will." Such was ever the language of the soul of Jesus. And God ever recognised His perfectness. "Behold my servant whom I uphold, mine elect in whom my soul delighteth." "This is my beloved Son in whom I am well pleased." Heaven was opened over His head in attestation of His excellency as the Son, as the Man, and as the Israelite, in whom God was well pleased. In whatever relation He stood, and whatsoever office He bore; whatsoever service He might be perform-

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ing, He was equally perfect and equally delighted in by God. But He exhibited this perfectness and fulfilled this obedience in life and on the Cross, not for His own, but for His people's sake. "As by the disobedience of one man many were constituted sinners, so by the obedience of One shall many be constituted righteous." Every time that the altar of Israel sent up for the worshipper its sweet-smelling fragrance towards Heaven, there was a type of the excellency of Him whose perfectness, long proved, was finally presented on the Cross for all His believing people, and which, having been accepted for them, is consequently imputed to them.

But Christ as our Surety had not only to obey on our behalf; He had also to suffer on account of our sins. By bearing whatever was appointed Him to bear of suffering in life, as well as the *unmitigated* stroke of damnatory wrath in death, He vindicated the righteousness of the Divine government, and maintained its holiness both in respect of its dealing with sin here, and in respect of its dealing with sin hereafter, that thus God might be fully glorified, and full satisfaction be made for the sin of His people.*

* By this is not meant that His living sufferings, apart from His sufferings in death, could have made atonement. "Without shedding of blood is no remission." What is meant is that there was a suitability in the great Surety glorifying the government of God by bearing in life certain sufferings because of what was due to His people in life, and by bearing on the Cross suffering, because of that which was due to His people *hereafter*.

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Even then as our great Surety in becoming man undertook, as man, to render unto God whatsoever was due unto God from man, so in becoming an Israelite, He undertook to render unto God as an Israelite whatsoever was due to God from Israel. He was perfect in respect of all the commandments given to man: perfect in respect of all the ordinances given to Israel. Whatsoever Moses had commanded He observed as the great Law-fulfiller. "Not one jot or tittle shall in any wise pass from the Law till all be fulfilled." Whatsoever the Prophets had directed, He obeyed. And when John came as the last messenger to Israel before Himself, He obeyed the message of John on the same principle as He kept all the commandments of Moses—in order that He might fulfil all righteousness—that so God might be glorified in being in all things obeyed, and that so a righteousness might be wrought out, to be imputed to all the family of faith. Therefore, He who gave the Law, kept the Law—He who needed no confession, confessed for others—He who needed no repentance, received on behalf of others, the baptism of repentance for the remission of sins.

His becoming an Israelite, therefore, was both the means by which He brought Himself into a condition to render the obedience that was required from Israel, and the means by which He brought Himself under many of the acutest sufferings which, as the

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Surety, He was to endure whilst living on the earth. As an Israelite He obeyed, and in obeying, suffered. In many things He drank of a cup of sorrow similar to that which Israel was drinking. But even in cases where He was associated with Israel in like forms of outward suffering, He was still the solitary One—unlike them as to His Person: unlike them as to His character: unlike them in that He was a voluntary sufferer: unlike them as to the manner in which He suffered: unlike them as to the object for which He suffered—all His sufferings being satisfactory, and undergone as the Redeemer. As the obedient and perfect Israelite, and as a perfect man, and as the Son of the Father, He deserved only blessing. The fact, therefore, that He who deserved blessing suffered, proved that He suffered only as the Surety. The channels through which the suffering came on Him might be many. They might spring from the circumstances around Him, or from more direct and peculiar inflictions from the hand of God: but the reason for which they all came on Him was the same—His Suretyship—a Suretyship voluntarily undertaken, and voluntarily continued; during the whole of which He ever delighted in God, and God ever delighted in Him. Distant only as to circumstances, He was ever *morally* near unto the Father at all times, and in all things.

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§ III.

BEFORE we consider further the channels through which suffering came on the Lord Jesus in fulfilling His appointed work as the Surety of His people, it may be desirable to enquire whether His sufferings in life as well as those in death, may be all regarded as sacrificial and satisfactory: and in what respects His sufferings in life differed from His sufferings on the Cross.

With the exception of those who have altogether rejected the doctrine of atoning sufferings, very few have denied that the living sufferings of Christ were sacrificial and satisfactory. It has been the general doctrine of orthodox writers that all Christ's sufferings were "satisfactory": by which is meant, not that there could have been atonement apart from death ("without shedding of blood is no remission") but that all Christ's sufferings came on Him as "the Lamb," and that they are all to be regarded connectedly as parts of one sacrificial appointment tending to the same end. "We are not to imagine," says Bishop Horne, "that the holy Jesus suffered for us only at Gethsemane and on Mount Calvary: His

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whole life was one continued passion; a scene of labour, and sorrow, and contradiction, and persecution. He was afflicted as never man was, from His youth up: from the hour of His birth when thrust out from the society of men He made His bed in the stable at Bethlehem." (Horne on the 88th Psalm.) Calvin says, "He [the Apostle] extends the ground of the pardon which delivers us from the curse of the law, to the whole life of Christ (ad totam Christi vitam). . . . From the time that He took on Him the form of a servant, He began, in order to redeem us, to pay the price of our deliverance." (Book II. chap. xvi., § 5.)

"Christ's satisfactory sufferings," says Francis Turretini, "are to be extended to all those sufferings which were laid on Him, not only on the Cross, but in the garden; yea, through the whole of life."

The Helvetian Confession says: "By His passion and death, *and by all those things which He did and suffered for our sakes, from the time of His coming in the flesh*, our Lord reconciled His Heavenly Father to all the faithful."

"Neither is it true," says Witsius, "that Christ was not a sacrifice from the beginning of His life. For though His offering was completed on the Cross and by His death, yet He was even before that 'the Lamb of God that taketh away the sin of the world.' The iniquities of us all were laid upon Him, and it

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was for no other cause that He took upon Him the form of a servant and the likeness of sinful flesh: and though He was rich, yet for our sakes became poor, and in fine was exposed from His very infancy to griefs, sorrows, and persecutions."—*Witsius on Christ's Satisfaction*, Book II. chap. vi.

And again: "The sufferings which Christ endured both in soul and in body *through the whole course of His* life, constitute His one and perfect satisfaction: though it be certain that those were the most grievous sufferings which He encountered on the last night and day, and that which He bore on His body were far exceeded by those that oppressed His soul, just as the whole of Christ's most holy obedience is imputed to us for righteousness, though He gave an eminent demonstration of it when He was obedient to His Father to the death, even the death upon the Cross."—*Witsius*, ibid.

See also Goodwin. "Whence Christ was a man of all sorrows, and sufferings, and temptations, being the centre of all our sins meeting in Him (Isaiah liii. 3, 6; Peter iv. 13; Heb. ii. 18), and from His birth all that great ordnance of God's curses was charged with wrath, and bent against Him, and in order discharged and let off upon Him." "He was immersed in the universal misery of man," says Bernard; "and He took on Him all the curses of all," says Martyr. The reasons are because Christ

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became debtor to the whole Law by voluntary suretyship, and thus was circumcised; nor could the Law free Him until He had sustained the whole weight of its curse and punishment."—*Goodwin's Christ the Mediator*, § III., chap. vii.

I do not here stop to enquire whether some of the expressions in these extracts might not be advantageously modified. The general meaning of these authors is clear. They, in common with almost all other orthodox writers, believed and taught that Christ's satisfactory sufferings did not commence with, though they finished at the Cross.

In opposition to these doctrines it has been recently maintained by some that the sufferings of Christ were not satisfactory until the Cross—that He is not till then to be considered as the Sin-bearer, or as under any infliction from the hand of God. They argue that to teach otherwise would be to say that He was always under the same weight of damnatory wrath that He bore on the Cross, in which case He would not have been manifestly acknowledged and comforted by the Father as He was when Angels were sent to Him, and Heaven was opened over His head. They conclude, therefore, that He was in no sense the Sin-bearer until the Cross, and as a necessary consequence maintain that He never suffered *under the hand of God* till then.

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Now I freely admit that if in order to prove that He always suffered sacrificially and satisfactorily, it were necessary to say that He always suffered under the infliction of the same fulness of damnatory wrath that He bore on the Cross, I should feel it an insuperable difficulty. But it is not necessary to say this. There is an evident distinction to be drawn between His sufferings as the Surety in life, and His sufferings as the Surety in death. However great were the sufferings of Jesus here (and the Psalms, to some of which I will refer directly, show how far they exceeded the sufferings of any other among men), yet they were sufferings in the midst of which His own personal excellency was not merely secretly recognised, but *openly acknowledged* by God. He had not to say as on the Cross, "My God, my God, why hast thou FORSAKEN me?" Angels were sent to comfort and to strengthen Him. *Present* deliverance or alleviation was granted in answer to His supplication. The heavens were opened over His head and the voice of approval heard. The essential glory of His Person was manifested on the Holy Mount. It was the purpose of God to manifest in the midst of the living sorrows of the Great Sufferer not only the glory of that Sufferer, but also such of His moral excellencies as would not find the proper sphere for their development during the season that the dark cloud of death and of wrath

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settled down upon Him. Even in Gethsemane, where the agony of His soul and of His body was so great, He was not as yet left in His own solitary strength to bear alone the intensity of unmitigated wrath. On the contrary, an angel was sent to strengthen Him. But on the Cross when He had to say, "Thou hast afflicted me with all Thy waves," He stood emphatically alone: as One for a season cut off, not from hope, not from confidence in God, not from the assurance of the Father's love (for Jesus to lose these things was as impossible as for the Father to cease to love the Son), but He was cut off from all present sustainment—from all present manifestation of favour, bearing not merely the apprehended terrors, but the reality of damnatory wrath—bearing all that He bore, ALONE.

"Fully did our Saviour know," observes Mr. Stevenson, "and exquisitely did He feel the truth of that Scripture, 'In God's favour is life,' Psalm xxx. 5. Under the hidings of His Father's face the only begotten Son must have experienced what no human intellect can conceive, and which if it did, no human language could express. . . . It was a judicial withdrawal of the light of God's countenance that overcame the human soul of Jesus with this strange and overpowering sensation. The pains of crucifixion, the forsaking of friends, the taunts of men, and the assaults of devils, were nothing in

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comparison with this." (*Stevenson's Christ on the Cross*, pp. 6, 7.) But it was not only the withdrawal of all manifested favour and sustainment from God, there was also the positive infliction of *unmitigated* wrath. The hand of Jehovah had taken hold of vengeance, and had said, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts; smite the shepherd." The fire that was kindled without the camp had laid hold of the Sin-offering and was devouring it—*burning it up*. See Lev. iv. 12. "Christ," says Dean Nowell, "suffered not only a common death in the sight of men, but also was touched with the horror of eternal death: he fought and wrestled as it were, hand to hand, with the whole army of hell: before the judgment-seat of God He put Himself under the heavy judgment and grievous severity of God's punishment: He was driven into most hard distress: He for us suffered, and went through most horrible fears, and most bitter griefs of mind to satisfy God's just judgment in all things, and to appease His wrath: for to sinners whose person Christ did here bear, not only the sorrows and pains of present death are due, but also of death to come and everlasting."—*Dean Nowell's Catech.*, p. 50.

The period, therefore, when He thus stood alone and "forsaken" and deprived of the sustainment which had till then been granted Him; when all

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present relief was withheld until the debt was paid; when He was caused to know suffering *equivalent* to the eternal suffering of the lost; when pity would no longer hear, but vengeance gave its inexorable stroke—such an hour as this must be distinguished from previous periods of His suffering, when although stricken, He was not after this manner stricken. And to draw this distinction between the cup which our Surety drank in life, and that which He drank in death, is in harmony with what I have already said respecting the two different spheres of God's righteous judgment—the present, and that which is hereafter. In the case of men, however severe the judgments *here* inflicted on them may be (and Israel's past and future history testify how heavy and how terrible such judgments are—they being the people especially designed to manifest the retributive dealing of God in the earth), yet, however terrible such judgments may be, men whilst they continue to live in this world are never utterly cut off from the sustaining power of God. Every man whilst he continues to live on earth may say of God, "In Him we live, and move, and have our being." *Some* natural mercies wait upon men daily here. The kindness of God is not utterly withdrawn from them. They are not forbidden to direct towards Him their cry. The presence of inexorable judgment bearing on them in unmitigated wrath is not

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experienced until men pass from this scene of being to meet the devouring fires of eternity.

According therefore to the analogy of the Divine government we might expect that our great Surety who was acting under the appointments of that government, would seek *present* protection or *present* alleviation from above during all His living sufferings. In life He stood as the Surety to receive *whatever was appointed to Him* of the cup due to His people *here*. More than was appointed to Him He did not take; and He took what He took in the appointed manner.* His living sufferings were

* It is most important to remember that the character and the duration of all the Lord's sufferings, whether in life or in death, depended on the appointment of God. In the councils of eternity, it was pre-determined by the Father, and by the Son, and by the Holy Ghost, what the Surety should suffer in order to uphold the glory of the Divine government. It was not necessary, nor was it possible that His sufferings either in life or death should be precisely identical in kind, or co-extensive in duration with those that fall on sinners. The pang of personal remorse, for example, was something that the Holy One could never know, though He might estimate what the bitterness of such remorse would be in the case of those who should be finally doomed thereunto. Nor could His sufferings be everlasting; nor could He ever lack hope or confidence in God; nor be without the knowledge "that even when forsaken," He was still dear to and delighted in by God. Nor could He even as the Surety, ever know any physical affection or sufferings that are in any way connected with indwelling sin. When it is said in Matt. viii. "Himself took our infirmities and bare our sicknesses,' it means, not that He became sick with the same sickness which He removed from others whom He healed, but that the penalties which He removed from others were compensated for by *equivalent* sufferings borne by Himself. He paid a price, and an equivalent price for

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great—the Psalms show how great: but it was not appointed to be suffering whose intensity should be unvarying or unrelieved. The governmental appointments of God did not preclude, nay they invited appeal to Himself for *present* alleviation or *present* rescue in the midst of the direst *living* sufferings of the great Surety. It is the habit of men in their lesser sorrows to murmur against God—in their greater, to blaspheme Him (see Rev. xvi. 11.), but they refuse to cry to God even when they know that His ear is not closed against their cry. It might be expected, therefore, that Jesus, who was morally opposite to all other men, and who came to manifest that He was the opposite, would not only bear all His sufferings with uncomplaining patience, but that He would appeal respecting them to God according to the will of God! that so God might be glorified in what

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His title to relieve sinners from any suffering—for suffering was *justly* due to them, and justice must be met. The infinite value and dignity of His person gave an infinite value to His sufferings in respect of honouring the Divine Law; whatever might be the kind, or whatever the duration of such sufferings. The sufferings of Immanuel, though limited as to duration, did more to honour the Law of God than all the actings of men had done or could do to dishonour it. "Non necesse fuit," says Turretini, "Christum *æternitatem* pœnæ subire, sed tantum ejus *extremitatem* neque propterea censendum est defuisse quicquam ejus passionibus, quia æternitas durationis abundè ex dignitate Personæ et gravitate supplicii compensata est.—*F. Turretini de Satisfactione Christi:* Part V., chap. xxiv.

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He sent of relief, as well as in what He sent of suffering. Accordingly, if Jesus had sometimes to say, "Give ear to my prayer, O God, and hide not thyself from my supplication. Attend unto me, and hear me; I mourn in my complaint, and make a noise." (Psalm lv.)* There were also times when He could rejoice and say, "Depart from me all ye workers of iniquity; for the Lord hath heard the voice of my weeping. The Lord hath heard my supplication: the Lord will receive my prayer."* Many answers to His supplication, in comfort, or deliverance—earnests of the great final deliverance, were granted to the great Sufferer in life. But on the Cross, till the period of appointed suffering was past, present alleviation or present removal of the suffering was not to be. On the Cross deliverance was waited for in sure expectation; but

* See remarks of Horsley and Horne on this Psalm as belonging to the *antitypical* David.

* Psalm vi. On this Psalm Horsley observes, "that the circumstances in the aggregate will not apply to any character in the Jewish history," and that therefore "there is good reason to conclude that the suppliant is a mystical personage." "Who this personage is," observes Fry, "will admit of little question. It is none other than the predicted Saviour." [See "Lyra Davidis, or a new Translation and Exposition of the Psalms, grounded on the principles adopted in the posthumous work of the late Bishop Horsley, viz., that these sacred oracles have for the most part an immediate reference to Christ and to the events of the first and second Advent." By the Rev. John Fry, B.A., Rector of Desford, Leicestershire.]

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it was prayed for and waited for as not to come until it could be said, "It is finished." Although, therefore, Jesus as the Surety was always bearing something that was due to the sins of His people, *and was therefore always the Sin-bearer*, yet there is a marked distinction between His sufferings in life, and His sufferings on the Cross. The bruising and scorching of the first-fruits (see Lev. ii.) was distinguished from its being burnt on the altar: yet they were parts of one sacrificial appointment; and both the scorching and burning were marked types of suffering—suffering appointed by God.

They who teach that the living sufferings of Christ form no part of His satisfactory sufferings, say in support of their statement that He never suffered *under the hand of God* until the Cross. They affirm that all His living sufferings flowed from the perfectness of His sympathies, or were caused by the persecution of men, but that they were not sufferings under the hand of God. It would appear, therefore, that they who use this argument admit that if Christ's living sufferings can be shown to be from God, they must be regarded as sacrificial and satisfactory.

The first question, however, is in what character and with a view to what end did Christ suffer? Was He not always "the Lamb"? Did He not suffer only as the Surety and with a view to redemption?

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If so, whatever might have been the channels through which suffering reached Him in His sacrificial character as "the Lamb," and as the Redeemer. And were not all His sufferings, whatsoever the instrumental means, sufferings appointed and foreordained of God; and must not such sufferings be regarded as coming from God? If the circumstances around Him wrought on His sympathies or sensibilities, and so caused sorrow, was not His connexion with the circumstances thus causing sorrow appointed of God? If He suffered hunger, thirst, weariness, and other consequents of an unparadisiacal condition, such things were the results of the established govermental arrangements of God; and in suffering them Jesus suffered as truly under the hand of God, and when He suffered the more direct inflictions of that hand on the Cross. The rage and persecution of His enemies were always regarded by Jesus as part of the suffering appointed to Him by God. If it could be said of Pilate that he had no power against Jesus except what was given him from above, the same could be said of Herod and his destroying sword that drove Jesus into Egypt for refuge. And surely Gethsemane must be regarded as a scene of suffering peculiarly appointed of God. Yet Gethsemane was not the Cross. Facts, therefore, show that Jesus did suffer many things under appointments of God before He suffered on the Cross; and

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since all these sufferings came on Him as the Lamb and the Redeemer, they must all be regarded as sacrificial and satisfactory.

Indeed the manner in which His sufferings in life and His sufferings in death are in Scripture continually referred to together, is a proof that they are all regarded as belonging to the same class, viz., satisfactory sufferings. Take the 88th Psalm as an example, "Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou has afflicted me with all thy waves. . . . Over me hath passed thy wrath (literally wraths, *i.e.*, fulness of wrath), thy terrors have cut me off. They have surrounded me like water all the day: they have enclosed upon me together. Thou hast put far from me lover and neighbour, and my acquaintance into darkness." * These expressions evidently pertain to the great Sufferer when in the midst of His concluding sufferings. Yet there are other retrospective verses that look back to the previous sufferings. The very

* Such is the literal rendering of these concluding verses. This Psalm is entitled by Horsley, "The Lamentations of Messiah," and is appointed in the Good Friday Services of the Church of England. See also Bishop Horne: "The argument of this Psalm, is the complaint of a man extremely afflicted, that is, of Christ suffering." (Augustine, as quoted by the Rev. G. Phillips, B.D., Fellow and Tutor of Queen's College, Cambridge, in his work, entitled "The Psalms in Hebrew, with a Critical, Exegetical, and Philological Commentary.)

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first verse is an example. "O Lord God of my salvation I have cried DAY AND NIGHT before thee." That the cry here mentioned is the cry of distress is very evident from the succeeding verse; and the expression "*day and night*" extends the reference of this verse over a wider period than the closing scene of the Cross. Again, in the ninth verse, "Mine eye mourneth by reason of affliction: Lord, I have called DAILY upon thee, I have stretched out my hands unto thee." And in the fifteenth verse "I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted":—or more literally, "Afflicted have I been and expiring from my youth up: I have (now) borne thy terrors, I shall be overwhelmed." *

* That is, "from my youth up" I have ever known sorrow; I have ever been as one "expiring" under the heavy pressure; but now that all thy terrors have been put forth against me I shall be "overwhelmed." With respect to the word which I have translated "overwhelmed," it is one that occurs only here, and its meaning must be confessed to be uncertain. It is evident, however, that it describes that final and unutterable pressure under which the great Substitute, after having cried with a loud voice, gave up the ghost. But in all the Psalms which describe the sufferings of Christ we must remember that expressions applied to Him, do not necessarily involve the same notions as are conveyed by the same expressions applied to us. Expressions applied to Him who, though *physically* weak, was devoid of all *moral* weakness, have a different bearing from the same expressions applied to us in whom physical weakness and sin are conjoined. There is a sense of "distracted" as implying confusion and want of self-possession in which it cannot be applied to Christ. There is constant need, therefore, in reading the Psalms, of divesting words applied to Christ of certain moral meanings which

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"Afflicted and expiring from my youth up" is a strong description of prolonged living sufferings; nor is it possible that expressions like these could be so closely interwoven with expressions that belong to the Cross, if they were not alike to be regarded as sacrificial sufferings. In Isaiah, too, the words, "His visage was more marred than any man, and His form more than the sons of men": His being as "a root out of a dry ground": His being "a man of sorrows and acquainted with grief," are descriptions that peculiarly indicate prolonged living sufferings. Indeed, few of the descriptions of the 53rd of Isaiah are entirely to be restricted to the Cross, though they there found their great and full accomplishment. All the sufferings mentioned in that chapter and in the Psalms as coming upon the Person of the Lord Jesus, whether in life or in death, come under the words of the fifth verse: "He was wounded for our transgressions, and bruised for our iniquities." Thus also when we read in the 109th Psalm, "I am poor and needy, and my heart is wounded within me: I am gone like the shadow when it declineth: I am tossed up and down as the locust. My knees are weak through fasting; and my flesh faileth of fatness. I became also a reproach unto them: when

they bear when applied to us. The thought of the *peculiarity* of the Person and character of Him spoken of must have its weight in explaining the terms applied to Him.

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they looked upon me they shaked their heads": and again in Psalm cii., "My days are consumed like smoke, and my bones are burned as a hearth"—where we read these and similar descriptions of the Redeemer's sufferings in His life of sorrow, we may always repeat to ourselves these words—"He was wounded for our transgressions and bruised for our iniquities, and by His stripes we are healed."

Some have asked *why* the Lord Jesus should have had living sufferings as well as suffering in death appointed to Him as a part of His satisfaction for sin. Was not (they say) the shedding of His blood sufficient? But surely it is not for us to sit in judgment on the appointments of God. Are we to say, why was Gethsemane appointed? Even if we could see no reason for the living sufferings of the Redeemer, yet it would be meet for such as we to trust the wisdom of Him who doeth all things well, and wait for the explanation of that which we understand not till we know even as we are known. This, however, we can certainly say, that one great object in the arrangements of redemption was to honour the ordinances of God. If then the Divine Law was honoured by the Redeemer bearing certain appointed sufferings in death because of that which was due to His people's sins hereafter, was it not also honoured by His bearing certain appointed sufferings with reference to that which according to

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to the principles of God's present government, was due here to His people's sins? There were doubtless other reasons. But this alone would be sufficient to account for our Surety suffering under the *present* ordinances of God's government and Law.

It has also been a question whether in speaking of the work of the Lord Jesus as the Surety, it would be best to say that He obeyed *in our stead*—that He endured all that He endured in life *in our stead*—bore the wrath that rested on Him in death *in our stead*—and rose *in our stead*, applying the words "*in our stead*" to every thing that He has done as our Surety and Representative, or whether it would be better to use the words "*instead of*" only of His sufferings on the Cross; and to use the words "*on behalf of*" or "*for*," when we speak of His obedience, or of His resurrection, or of those sufferings, such as hunger, thirst, and the like, which His people also experience. Should we when we say that He obeyed vicariously, or suffered hunger and thirst and persecution vicariously, explain "vicarious" as meaning "for us" or "on our behalf": but when we use it of the wrath endured on the Cross, explain it in the full sense of "*instead of*"—sometimes assigning a general—sometimes a more specific sense to the word "*vicarious?*"*

* "From the end of the sixteenth to the middle of the eighteenth century," observes Knapp, *Christian Theology*, sec. cxv. 1,

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The reasons assigned for such a distinction are, first, lest if we say that our Surety obeyed "*in our stead*," we should be understood to mean that we are ourselves no longer under the responsibility of rendering obedience to God: secondly, lest we should supply an argument to the Romanist who might say, that if the Surety suffered hunger, thirst, and bodily death in His people's stead, and yet they also experience the same things, why may He not have endured wrath in their stead, and yet they still be appointed to endure it measureably both here and in purgatory hereafter: and lastly, is it not desirable to maintain a strong distinction between those sufferings to which the Surety subjected Himself in association with the *outward* (not with the moral) circumstances in which His people were, and those other sufferings into the like of which His people never come?

These reasons so far weighed with me formerly, that (whilst strongly maintaining that all the sufferings of Christ were sacrificial and exclusively on behalf of others) I thought it best to appropriate the words "instead of" and "vicarious" *in the strict sense of "instead of,"* to the Cross, and say that He

"the opinion was by far the most prevalent in the Lutheran Church, that the active obedience of Christ is *of the nature of* satisfaction or vicariousness." I quote this passage to show that it has not been unusual to use "vicarious" sometimes in a general, sometimes in a stricter sense. But this is not necessary.

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obeyed, and suffered hunger, thirst, and the like, "for us," or "on our behalf." But this I should no longer do.

Christ may strictly be said to have obeyed "*in our stead*," because His was a meritorious obedience presented as such to God, in order that it might be imputed to His people. Such an obedience we never present. We cannot. We, as a duty and as a privilege, obey imperfectly for love's sake, but we never obey meritoriously as a ground of life;* nor seek to meet the full unabated claim of God's righteous Law. This Christ did in our stead.

Secondly, Christ may be said to have borne the least as well as the greatest of His sufferings *in our stead*, because though we may in our measure suffer

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*It would likewise be false," observes Witsius, "to infer from this, that if Christ performed obedience for us, we ourselves are under no necessity of obeying. . . . Our obedience may be considered, either as it is the duty of the rational creature toward his sovereign Lord: or as it is a condition of acquiring a right to eternal life. In the latter respect Christ accomplished it for us; and therefore, under that relation, it neither is, nor can be required of us, as if for want of perfect obedience we could be excluded from eternal life. But in the former respect, we by all means owe obedience, and the obligation to it is rather increased than diminished by this instance of Christ's love."—*Witsius on the Covenants.* II. chap. v.

"Quia Christus legem pro nobis implevit, et implendo jus vitæ acquisivit, exsolvimur a necessitate implendi legem quoad meritum: nec enim amplius bene operari tenemur ad justificationem consequendam: sed tenemur tamen semper ad obedientiam Legis ad sanctificationem promovendam et gratitudinem nostram contestandam."—*Franciscus Turrentinus.*

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like things, yet we suffer them not for the same object. Christ suffered to make satisfaction to God, and to meet the full rigorous demand of justice. None of our sufferings are satisfactory. Consequently, it may rightly be said that He suffered every thing that He suffered "in His people's stead."* And as regards the argument of Romanism, it may be met by saying that Christ's sufferings "instead of" His people, are so completely adequate to meet all the claim of God's holy Law, that not only is there no legal necessity for their suffering anything, but they never do after having been once brought through

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* In order to honour the Divine Government and to uphold its dignity, not only must the sufferings appointed for satisfaction be borne, but it is also necessary that he who undertakes to bear them should bear them with a perfectness that equals the perfectness of God. Else if there were the slightest failure in the manner of bearing the suffering, God would be dishonoured in the very thing presented to Him for satisfaction. Into every suffering, therefore, that Jesus bore, He brought the power of His own personal perfectness. In bearing, for example, the pains of hunger, He not only glorified God by voluntarily bearing something that the Divine Government had appointed as one of the punishments of sin, but He glorified Him by the manner in which He bore it. The voluntariness of His Suretyship, the dignity of His Person, and the perfectness of the manner of accomplishment, all concurred to give a speciality of character to the least as well as to the greatest of His sufferings. Therefore, He may be truly said to have suffered all *in our stead*. In all His obedience He suffered, and in all His suffering He obeyed: but all His suffering, and all His obedience were meritorious and "satisfactory"; and made up that "one righteousness" (ἐν δικαιωμα) necessary to the acceptance of the Church, and prepared and presented to that end.

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faith under the shelter of redemption suffer anything, except what Love appoints for the perfecting of their faith and for the increase of their blessing; and further, the Scripture says that one certain result of the sufferings of Christ is, that the spirits of all His believing people go immediately to Him in Heaven as soon as they quit the body. This is not purgatory, nor suffering of any kind for any reason. Nor, lastly, is the high, solitary position of the Cross and Christ suffering there, detracted from by saying (what none can deny) that the path of the Great Surety was always a solitary one; and that even sufferings that came on Him instrumentally through association with any of the outward circumstances of His people, came on Him on a solitary ground and for an object which pertained to Himself alone—namely, to satisfy in their stead the demands of God's holy government. Therefore, we may rightly say that all His obedience and all His sufferings in life and in death, were "*instead of*" His people—alike vicarious and substitutional, seeing that all His obedience and all His sufferings were *meritorious and satisfactory*." *

Many have objected to the doctrine of Christ's

* It must be remembered, too, that many of His sufferings in life were as peculiar as His sufferings on the Cross, and were such as His people know nothing of. To this subject I shall again refer. The Heidelbergh Catechism has the following question:

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suffering under the hand of God previously to the Cross, in consequence of a dangerously false notion which they entertain respecting His relation to God when on the Cross. Not seeing that Christ although treated *as if* sin, could never be regarded *as* sin, and that He never could stand in the actual relation of men to God, though He might receive as a Substitute penalties due to such a relation, they think that on the Cross He was placed during the time He there suffered, in the actual relation of a sinner to God. Hence they argue that if He suffered under the hand of God before the Cross, He must have been in the actual relation of a sinner to God previously to the Cross, and consequently could not have been fit to be made a sacrifice on the Cross. The answer to

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Q. 42. "But since Christ died for us, how is it that we must also die?

A. Our death is not a satisfaction for our sin, but only the abolishing of sin, and our passage into everlasting life."

Witsius adds, "By the death of Christ, death hath ceased to be what it was before, the punishment inflicted by any angry judge and the entrance into the second death, and is become the extermination of sin and the way to eternal life; and at the last day it shall be altogether abolished."—*Witsius on Satisfactory Sufferings of Christ.*

It may be added, that by the satisfactory sufferings of Christ the curse has been so entirely removed from believers, that there is no *necessity* for their dying at at all; and accordingly many believers—all who remain till the coming of the Lord—never will die. They will be changed and glorified without dying. Moreover, the Lord Jesus said, that whosoever keepeth His saying shall never SEE death (θανατον ου μη θεωρησῃ) *i.e.*, he shall never so "comtemplate" or "see into" death as to become acquainted with its real power.

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this is that He *never*, either in life or in death, stood in the actual relation of men to God. The actual relation of men to God was one of personal guilt and personal curse because of what the sinner personally was. Into such a relation Jesus never did, and never could come. Personally Jesus was ever the object of the Father's delight and love—holy as God is holy—perfect as God is perfect. If He had not been this, He could not whilst bearing wrath on the Cross have been what He was—"an offering and sacrifice to God of a sweet smelling savour." His personal excellency made Him this. He never stood, therefore, in "the actual relation" of men to God. God did not feel towards the Son of His bosom, when He took the place of a vicarious sufferer, as He feels towards those who are personally sinners. Jesus was *always* the object of the Father's complacency, delight, and love.

Since the above was written I have seen a valuable paper entitled, "Departures from the Faith," in *The Quarterly Journal of Prophecy* (Nisbet, April, 1858), written apparently by the Editor, Dr. Horatius Bonar. It is strongly maintained in this paper that Christ in life as well as in death, suffered under the hand of God, and that all His sufferings were satisfactory. I copy the note with which this paper concludes: "In a tract called 'The Cross, a Treatise on the Death of Christ,' published at Dublin, we read (page 23) that it was the tenderness of His human sympathies that made Him a 'man of sorrows': and we read also that up to the time that His people's

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sins were transferred to Him on the Cross, 'God was with Him in the communion of perfect complacency,' but that then 'all was changed'! the Father's complacency in His Son changed! Did the writer think what he was saying?"—*Quarterly Journal of Prophecy*, p. 143. I have not seen the tract to which reference is here made, nor do I know who wrote it: but it affords an important illustration of the error to which I have just referred.

The following quotation from Witsius is valuable: "The question is not whether Christ did all His life long so endure the wrath of God as in the meantime to be favoured with no consolation or joy of the comforting Spirit. None will affirm this: but the question is, whether all those sufferings which Christ at any time endured, and all that form of a servant which He assumed belong to the perfectness of His satisfaction—a thing that cannot be overthrown by some shining intervals of joy now and then. Secondly: To be the beloved Son of God and at the same time to suffer the wrath of God, are not such contrary things as that they cannot stand together. For as the Son, as the Holy One, while obeying the Father in all things, He was always the Beloved, and indeed most of all, when obedient even to the death of the Cross: for that was so pleasing unto the Father, that on account of it He raised Him to the highest pitch of exaltation (Phil. ii. 9), though as charged with our sins, He felt the wrath of God, burning not against Himself, but against our sins, which He took upon Himself. Who can doubt that Christ, even hanging on the Cross, *was in the highest favour and love of God*, so far as He was Son, though at the same time, He was made a curse for our sins?"

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§ IV.

AMONGST the sufferings incurred by our Heavenly Surety those caused by the acuteness of His sensibilities were by no means the least. Placed as He was in the midst not only of the human family who were all groaning in a fallen earth, but also in the midst of a peculiar section of that family (Israel) who were in an especial manner stricken for their sin, there was in every sight that met His eye, and in every sound that met His ear, something that added to His cup of sorrow. It may be easy for our hearts to enfold themselves in their selfishness, and to steel themselves against every sight and sound of moral and outward misery. But it was otherwise with Jesus who was perfect. It was meet that as a Man He should feel for the misery of man: not sympathising with their evil, but feeling for their woe. His tears over Jerusalem were but the expression of the prevailing tone of His feelings towards a groaning world.

Moreover there were in Jesus not only perfect sensibilities, but a power also of appreciating the condition of those around Him, both in their present

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and in their future relations to God. Mere human sensibilities are not only at the best imperfect and misdirected, but men, even when they show that they are not devoid of feeling towards their fellow-men, fail utterly in rightly appreciating anything in its relation to God. But it was not so in the Lord Jesus. He appreciated fully the awfulness of the relation in which man as man stood to God. He appreciated also the condition of Israel, favoured as they had been with peculiar blessings, which age after age they had despised, or perverted. Himself then standing among them as One able to say, "I am the Lord that healeth thee," was being rejected. "They knew not the time of their visitation." He appreciated the sin and the consequence of this rejection. He saw the gulf into which Israel were about to precipitate themselves, and the judgments which were about, *here* as well as hereafter, to fall upon them. He appreciated the character of those overwhelming judgments that were to fall on Israel as recorded for example in the Lamentations of Jeremiah: and He knew that those judgments in the case of all who were not brought under His redemption, were the sure earnest of eternal death. Such appreciation was but the appreciation of Truth; and Jesus as being perfect could not but have it: yet His having it added another element to His cup of present sorrow. Even then

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as the soul of the Lord Jesus appreciated to the full the blessedness of One who was able, as He alone was, to respond to every claim of God's holy Law, so He was also able to appreciate the condition of those who were violating all the commandments of God, and daring the terrors of His judgment. "Horror hath taken hold upon me because of the wicked that forsake thy law." If David and Jeremiah with their imperfect appreciation of the evil around them sorrowed, and that deeply, how much more the Holy One whose appreciations were perfect; embodying in His apprehensions every thing that was of Truth in the apprehensions of His servants, without their weakness and imperfection.

Another element in the living sorrows of the Lord Jesus as our Surety was the bitter persecution of His relentless enemies. They were the servants of Satan, and as such they came with all the craft and virulence of Satan against the poor and needy One—humbled in order that He might suffer. The manner in which the Lord Jesus felt under this kind of sorrow is expressed in such words as these: "Give ear to my prayer, O God; and hide not thyself from my supplication. Attend unto me, and hear me: I mourn in my complaint, and make a noise; because of the voice of the enemy, because of the oppression of the wicked: for they cast

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iniquity upon me, and in wrath they hate me. My heart is sore pained within me; and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me. And I said, Oh that I had wings like a dove! for then would I fly away and be at rest. Lo, then would I wander far off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest." These sufferings from man were part of His appointed sufferings. They continued up to the moment when He could say, "It is finished." But the verses I have now quoted evidently refer to His experience of these sufferings in life.

Gethsemane also preceded the Cross. Few, I suppose, will question that the sorrows there endured were in a peculiar sense appointed to Him by God, and that He was there caused to have a realising apprehension of that which He was about to meet on the Cross. "He beheld," says Witsius, "the awful tribunal before which He was presently to appear, in order to pay that which He took not away: He saw the Judge Himself armed with the terrors of His incomprehensible vengeance: the Law brandishing all the thunders of its curses: the Devil and all the powers of darkness, with all the gates of Hell just ready to pour in upon His soul: in a word, He saw Justice itself in all its inexorable

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rigour, to which He was now to make full satisfaction. He saw the face of His dearest Father without darting a single ray of favour towards Him, but rather burning in hot jealousy, in all the terrors of His wrath against the sins . . . which He had undertaken to atone for, and wheresoever He turned, not the least glimpse of relief appeared for Him, whether in heaven or in earth, till with resolution and constancy He had acquitted Himself in the combat. These, these are the things which not without reason, struck Christ with terror and amazement, and forced upon Him His groans, His sighs, and His tears."—*Witsius on Christ's Satisfactory Sufferings*, p. 282.

If the Lord Jesus had taken upon Himself a Paradisiacal humanity, if He had dwelt in some separate Eden, and thence come forth to die by a miracle; if He had stood apart from the circumstances—the outward circumstances in which men and Israel were; or if He had put forth the power of His indwelling Godhead to deaden His human sensibilities of body and of soul, no doubt He would have avoided these forms of living suffering. But how then would the Scriptures have been fulfilled? How then would He have been perfected (consecrated) through sufferings? Never did He put forth the power of His indwelling Godhead to relieve Himself of one sorrow that it was appointed to Him

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to bear. Advisedly, and well knowing what was before Him, He took upon Himself a humanity physically weak, in order that He might therein not *seem* to suffer, but suffer. Even then if there had been no other sources of living woe, the perfectness of His sensibilities—His holy sensitiveness to evil—His appreciation of sin and its consequences—the rage and persecution of His enemies, and the fact of being without the shelter that is granted to foxes and to the birds of the air, would have sufficed to make Him a man of sorrows and acquainted with grief, and would have caused His visage to be "more marred than any man, and His form more than the sons of men." But the channels to which I have referred were not the only ones through which the tide of sorrow poured down upon the Great Sufferer. Before, however, we proceed further, it will be desirable to refer specifically to some of the Psalms which treat of His sufferings in life and in death.

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§ V.

In considering the Psalms which describe the sufferings of the Lord Jesus, we naturally turn first to those which describe His agony on the Cross, especially the 22nd, 40th, and 69th Psalms.

In two of these Psalms we find passages in which He, the Holy One "who knew no sin," "neither was guile found in His mouth," appropriated as the Surety of His people their sins to Himself, and confessed them as if they were His own. "Innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head, therefore my heart faileth me." (Psalm xl. 12.) And again: "O God, thou knowest my foolishness; and my sins are not hid from thee. Let not them that wait on thee, O Lord God of hosts, be ashamed for thy sake: let not those that seek thee be confounded for my sake, O God of Israel." (Psalm lxix. 5, 6.)

None except Socinians and Infidels deny that the three Psalms to which I have referred, describe the sufferings of the Lord. Indeed, they are all quoted

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in the New Testament, and applied to Him. Who then that admits that He was the Holy One, and yet hears Him speaking of His "foolishness," and of His "iniquities more in number than the hairs of His head," will deny that the foolishness and sins of others were charged upon Him, and reckoned as if His own.

Let it be observed, also, how strong are the descriptions of *bodily* as well as mental anguish contained in these Psalms. "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death." (Psalm xxii.)

Now when we remember the wonderful calmness and self-possession manifested by the Great Sufferer on the Cross, and how little even His disciples could have inferred from anything that met the eye, that His "heart was like wax," that it was "melted in the midst of His bowels," and that all His bones were, as it were, disjointed or separated, we may see the importance of giving to these and similar Psalms, their place as the inspired record of the sufferings of Jesus, especially such sufferings as could not have been detected by any evidence presented to the outward eye.

But there are other Psalms whose scope is not

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confined to the Cross in which we find verses that speak of Him in life as appropriating, as the Surety of His people, their iniquities. The 41st Psalm is an example. In the first three verses of this Psalm the Holy Ghost pronounces a blessing over the head of those who consider the poor or afflicted One. "Blessed is he that considereth the poor one * (the word is in the singular. See concluding verse of the preceding Psalm): the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." Such are the blessings

* Dr. Gill observes on this verse, "Blessed is he that considereth the poor," not the poor of the world in common, nor poor saints in particular, but some single poor man, for the word is in the singular number, and designs our Lord Jesus Christ, who in the last verse of the preceding Psalm is said to be poor and needy."—*Gill on Psalm xli.*

Fry observes as follows: "The quotation of the 9th verse of this Psalm by our Lord in application to Judas Iscariot . . . is a key to its interpretation which few commentators have missed; and yet the expression at the opening of the Psalm, "Blessed is he that considereth the poor and needy," has been too generally misunderstood as a blessing on him who is charitable to the poor, but in truth the "poor," "afflicted," or "exhausted man," is none other than the same holy Sufferer whose sorrows and injuries have been all along the subject of the Psalms. The sentiment expressed, as Bishop Horsley notices, is "Blessed is He that shall not be offended in me."—*Fry on the Psalms.*

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pronounced on those who in faith consider Jesus. But in the next verse "the poor one" speaks. "I have said, Lord, be merciful unto me: heal my soul, for I have sinned against thee." Such is the language of One who immediately afterwards in a subsequent verse, speaks of being upheld in His integrity: "as for me, thou upholdest me in mine integrity, and settest me before thy face for ever." Evidently, therefore, the words, "I have sinned," are the words of the Holy One, speaking not of that which He personally was, but of that which He was as the representative of others:—He who needed not to make confession, confesses: He who deserved blessing received sorrow. Therefore, He says, "heal my soul." There is here no moral reference in the words, "heal me." They would have a moral bearing if applied to us because we are sinners: but they have no such force when applied to Christ, who needed no moral healing. Nevertheless, for our sakes, His soul, as He elsewhere says, was "sore wounded" within Him; and it needed healing balm—and for such balm He asked. * This Psalm

* Dr. Gill's comment is as follows: "'Heal my soul'—not that it was diseased with sin in such sense as the souls of other men are, but it is to be understood to be a petition for comfort whilst bearing the sins of others."—*Gill on this Psalm.*

Horsley on the words, "I have sinned against thee," observes; "In this Psalm the Messiah is the speaker, who in His own person was sinless. . . . Personam peccatoris apud te gero."—*Horsley.*

That this Psalm mainly contemplates the sufferings of our blessed

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then clearly shows that the Lord Jesus speaks of Himself during His life as stricken on account of His people's sins.

And can we venture to reject the descriptions which the Holy Ghost has given of the severity of those strokes which caused Him to say, "heal me"? Shall we seek to explain away such words as these: "I am poor and needy, and my heart is wounded within me. I am gone like the shadow when it declineth: I am tossed up and down as the locust. My knees are weak through fasting; and my flesh faileth of fatness." (Psalm cix. 22.) These verses are evidently not to be restricted to the Cross. "Messiah," says Ryland, "adverts to the trials which preceded His death."* "Christ," says Bishop Horne, "drawing towards the close of His mortal life compareth Himself to a shadow declining."

Redeemer *in life*, is obvious from the sixth and seventh verses. His enemies would not say anxiously, "when shall He die?" after they had succeeded in nailing Him to the Cross. Their treacherous "visits" also and whisperings, described in the seventh verse, would be over then. It was during the time of these "visitings and whisperings" that they said, "a thing of Belial" (that is, some cursed thing) cleaveth fast unto him, and when he has succumbed, he will not again rise." Horsley's comment is, "some cursed thing, *i.e.* the crime which they supposed to be the cause of the Divine judgments upon Him."—*Horsley on this Psalm.* See also Horne to the same effect, as also Fry, Hawker, and Ryland.

* See "Psalms Restored to Messiah, a Commentary on the Book of Psalms by Rev. H. H. Ryland, M.A., with a commendatory notice by the Bishop of Cashel." (Dr. Robert Daly.)

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"Here," says Dr. Hawker, "we have the blessed Jesus in His human nature, addressing the Father as in the days of His flesh. How very interesting are those cries to His people! How impossible but to take part in them! And when the soul is led out by faith *to view Him in all the circumstances of His life and ministry* when performing a finishing redemption-work, what subject can be equally tender," &c. Again in Psalm xxxi. 9, we read, "Have mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly. For my life is spent with grief, and my years with sighing: my strength faileth because of my iniquity, and my bones are consumed." "Do we not," says Horne, "in these words hear the voice of the 'man of sorrows,' suffering not indeed for His own iniquity, but for ours, of which He frequently, in the Psalms speaks as if it were His own." * It is obvious that the words "my life is spent with grief, and my years with sighing," forbid our restricting the suffering here spoken of to the Cross. We cannot wonder that they who with darkened and unbelieving hearts looked upon such suffering as these without understanding why they were sent, and who it was that was bearing them, should contemptuously say, "a thing of Belial cleaveth unto Him"; and find in

* Horsley's heading of this Psalm is, "Messiah prays for deliverance from the persecution of His enemies."

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the very fact of His "marred visage" a reason for consigning Him to an accursed death. On the other hand we may be sure that the passages that have been cited were amongst those to which the Great Sufferer Himself referred His disciples when He said, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, AND IN THE PSALMS, concerning me. Then opened He their understanding, that they might understand the Scriptures." (Luke xxiv. 44.)

Few, I suppose, will question that the Psalms to which I have referred, pertain to Christ. Indeed they are all quoted in the New Testament and applied to Him. "When," says Bishop Horne, "we are taught (by a New Testament citation) to consider one verse of a Psalm as spoken by Messiah, and there is no change of person, what can we conclude, but He is the speaker through the whole? In that case, the Psalm becomes at once as much transfigured as the blessed Person supposed to be the subject of it, was on Mount Tabor. And if Messiah be the speaker of one Psalm, what should hinder, but that another Psalm where the same kind of scene is evidently described, and the same expressions are used, may be expounded in the same manner? It is very justly observed by

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Dr. Allix, that although the sense of near fifty Psalms be fixed and settled by Divine authors, yet Christ and His Apostles did not undertake to quote all the Psalms they could quote, *but only to give a key to their hearers, by which they might apply to the same subjects, the Psalms of the same composure and expression.*" (See Horne on the Psalms, Preface xix.) No principle of interpretation is more just, or more worthy of being remembered than that referred to in the words I have just cited. The New Testament by its application of certain Psalms to Christ, authorizes our application of *like* Psalms to Christ. Indeed, wherever the sufferings described are too great for mere man to bear, or wherever the holiness described is super-human, to whom can we apply such descriptions except only to One? On these grounds, although the 38th Psalm is not quoted in the New Testament, we may, nevertheless, confidently apply it to Christ.* The Psalm may be literally rendered thus: "O Lord,

* Horne observes on this Psalm, "As our Lord took upon Him the guilt, and suffered the punishment of sin, and as there are some passages in the latter part of the Psalm literally predictive of His passion, and so understood by the best ancient expositors . . . the meditations of the reader are therefore directed by the ensuing comment, into that channel." *Horne on Psalm xxxviii.*

Horsley observes: "Many parts of the Psalms, however, have so striking a reference to the case of our Lord in the days of His flesh, that I cannot but think the whole belongs to Him." See Fry, Hawker, and Ryland, to the like effect.

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rebuke me not in thy wrath; neither chasten me in thy hot displeasure. For thine arrows have come down into me, yea, on me hath come down thy hand. There is no soundness in my flesh because of thine anger, neither is there any rest in my bones because of my sin. For mine iniquities have gone over my head as a heavy burthen, they are too heavy on me." ["'My sin'—'my iniquities'—'my folly.' His, because He had made Himself answerable."—*Horsley*.] "My wounds have become putrid and corrupt, because of my foolishness." [Compare Isaiah i. 6, "From the sole of the foot even unto the head, there is no soundness in it, but wounds, and bruises, and putrifying sores." "Wounds" I understand in both these places, viz., in the Psalm and in Isaiah, to be the figurative description of the moral condition of those for whom Christ came to suffer. Therefore this verse only applies to Him as speaking of the condition of His people as if His own. Horne observes on this verse: "All the sores and pains of the body mystical, are lamented by Him who is the head of that body, and who felt the sad effects of these corruptions in the day of His sufferings." I regard the fourth and fifth verses as describing the iniquities for which He as the Surety had made Himself answerable: and the sixth and seventh verses as describing the sufferings which fell on Him in consequence of the imputation

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of those iniquities."] "I am bent; I am bowed down greatly: I have gone mourning all the day long. For my loins are filled with parching heat or dryness, and there is no soundness in my flesh."

"Loathsome disease" is a most objectionable and false translation. It is difficult to see on what possible ground it could have been adopted. קלה signifies *to scorch by fire, to parch.* Niph. part. what is scorched or parched. Hence נקלה, the word here used, signifies *burning heat, dryness.* See Lev. ii., "Green ears of corn *dried* or *parched* by the fire where קלה is used. In this Psalm we read of the scorching and parching of the true meat-offering. The word translated "loins," means in the plural the internal muscles of the loins to which the fat adheres. See Gesenius. Hence inward fat is the type of strength and vigour: its consumption through wasting sorrow, the sign of extremity of weakness. Compare, "my strength is dried up like a potsherd." (Psalm xxii. 15.) "My eye is consumed." (Psalm xxxi. 9.) "My bones are consumed." (Psalm xxxi. 10.) "My bones are burned as an hearth." (Psalm cii. 3.) "My flesh faileth of fatness," literally "of oil." (Psalm cix. 24.) In all these passages we see the result to His bodily frame of the affliction laid upon Him. This was manifested in Gethsemane where "His sweat was as it were great drops of blood falling down to the

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ground." Although, therefore, Christ had never sickness or disease like unto ours (all bodily as well as mental affections in *us* being more or less connected with indwelling sin), yet the wasting effect of sorrow and anguish was felt in His bodily frame to the extent described in these verses. "I am feeble and sore smitten: I have roared from the anguish of my heart."

The word translated "feeble" means properly "*to be cold*"—*void of vital warmth.* Compare Gen. xlv. 26. "And Jacob's heart *fainted*"; literally, became cold, "for he believed them not." It is the thought opposed to that of being *warmed* with joy.

I need not dwell on the succeeding verses, from the ninth to the fifteenth inclusive, further than to observe that the twelfth, thirteenth, and fourteenth verses evidently refer to a period previous to the Cross. In verse sixteen, "when my foot slippeth," the word translated "to slip," means properly, "to tremble or totter," as in the following passage: "If thy brother be poor, and his hand *totter* with thee, *i.e.*, poverty and affliction cause his hand to tremble. The word, therefore, when thus applied, has no sense of moral evil or moral failure connected with it. We cannot too carefully remember in reading the Psalms, that words which in their application to us involve, because of what we are, some sense of moral failure or sin, are devoid of any such meaning

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when applied to Christ — the Holy One. On account of the peculiarity of His Person, words have a proportionate peculiarity of meaning when applied to Him. In the present case, the meaning simply is, that when the enemies of Christ saw or thought they saw His foot tremble—in other words, when they thought He was about to sink under the pressure that seemed to weigh Him down—instead of pitying and comforting Him, they magnified themselves against Him and rejoiced. In the next verse the word translated "halt" ("I am ready to halt") is in Psalm xxxv. 15 translated "adversity"; —"in mine adversity (margin, halting) they rejoiced." Whether, therefore, we use the word "adversity," or "halting," it is obvious that there is no sense of moral failure implied. "I am appointed for adversity, or halting," is the literal rendering. This sense is more or less preserved in all the following renderings. Εγω εις μαστιγας ετοιμος. *Sept.*—Ego ad plagam paratus sum. *Jerome* — Ego in flagella paratus sum. Vulgate. The eighteenth verse is another remarkable instance of the confession of sins that were not His own, as if they were His own.

The 102nd Psalm is another description of our blessed Lord's living sufferings. It is entitled, "A prayer of the afflicted when he is overwhelmed, and poureth out his complaint before Jehovah." "Hear

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my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily. For my days are consumed like smoke, and my bones are burned as an hearth. My heart is smitten, and withered like grass; so that I forget to eat my bread. By reason of the voice of my groaning my bones cleave to my skin. I am like a pelican of the wilderness: I am like an owl of the desert. I watch, and am as a sparrow alone upon the house-top. Mine enemies reproach me all the day; and they that are mad against me are sworn against me. For I have eaten ashes like bread, and mingled my drink with weeping, because of thine indignation and thy wrath: for thou has lifted me up, and cast me down. My days are like a shadow that declineth; and I am withered like grass."*

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* Fry observes on this Psalm: "The Apostle in the Epistle to the Hebrews has afforded us a key to the exposition of this Psalm: he refers to the latter part of it as addressed to Messiah, the Son of God. The whole Psalm, therefore, is to be interpreted of Him; and He, as St. Augustine thought, is the poor afflicted, who when He is overwhelmed, poureth out His complaint before the Lord." See Hawker and Ryland to like effect.

The sudden answer of Jehovah to the cry of the Afflicted One is most interesting. The suppliant as he is saying, "take me not away in the midst of my days," is suddenly interrupted in the midst of His supplication, and is thus addressed by Jehovah: "Thy years are throughout all generations. Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands. They

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Are then these strong descriptions of the Lord's living sufferings to be rejected because we do not find the definite mention of like sufferings in the narrative of the Gospels? The whole tenor of the Gospels, and every incidental allusion that is made in the New Testament, would lead us to say of "the Man of sorrows" that "His visage was more marred than any man, and His form more than the sons of men," even though we do not find that fact stated in the New Testament in so many definite words. The main object of the Gospels is to give the history of the three years and a half of His public ministry: and therefore prominence is necessarily given to subjects connected with His ministry and its rejection; but during all the preceding years He was equally the Surety of His people, obeying and suffering in their stead. The brief reference that is

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shall perish; but thou shalt endure," &c. Thus the suppliant is Himself recognised as Jehovah. There is a somewhat similar contrast in Isaiah l. He who says, "I clothe the heavens with blackness, and I make sackcloth their covering," saith also, "I have given my back to the smiters." "That what is spoken in this Psalm," says Owen, "doth properly respect the Messiah, is denied by the present Jews. That it was owned by the ancient Hebrews is sufficiently evident from hence, that the Apostle dealing with them on their own principles urgeth them with the testimony of it."—*Owen on Hebrews.*

Hunc Psalmum non ab re de Filio Dei interpretatum intelligas. Nam et Paulus capite 1mo Epistolæ suæ ad Hebræos versum vigesimum sextum et obiter duos subsequentes adducit ad Filium Dei dirigi. *Augustinus Justinianus.*

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made in Luke ii. 52, to His early years shows that He was indeed a tender and heavenly plant, but planted in an unkindly clime where He soon became "as a root out of a dry ground"—the world knowing Him not—His own receiving Him not. When in the Hebrews we read of His "strong crying and tears," and of His learning "obedience by the things that He suffered," the Apostle does not confine this description of suffering to the Cross, but speaks of it as generally applicable to "the days of His flesh." "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered." These verses may be regarded as a kind of comment on all the Psalms that have been quoted.* And as we have seen in the Psalms of the Cross, descriptions of bodily anguish far exceeding any estimate of that anguish that was formed by those around: (for who thought that His heart was "like wax"—that it was "melted in the midst of His bowels," &c.?) so in His living sufferings,

* "Owen quotes Heb. v. 7 in one of his treatises, and shows that those strong crying and tears which He offered in the days of His flesh, were, 'concomitants of His sacrifice.' And in his exposition of the Hebrews he enters fully into this, shewing that the days of his flesh mean His life on earth, though especially consummated in Gethsemane."—*Quarterly Journal of Prophecy*, *p.* 139.

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though His heart was "withered like grass," and His "bones were burned as an hearth;" though "His loins were filled with dryness," and there was "no soundness in His flesh," the depth of these sufferings was not recognized by those around. It was known only to Himself and to God. The eye of man might recognize certain results of these sufferings in seeing His form and visage marred; but they knew not the depth of the suffering. But shall we who know from the quotations and references of the New Testament to whom these Psalms apply, venture to reject the description which the Holy Ghost hath thus given of the intensity of the sufferings of our Heavenly Surety? We must beware of forming an imaginary notion of Christ or of His sufferings. We have to bow simply to the descriptions of the Scriptures of Truth.

We do not know by what means God was pleased to cause the special agony, mental and bodily, which oppressed the Lord Jesus on the Cross. The reviling of His enemies and the bodily pain of crucifixion were no doubt causes of bitter suffering; but these things were little in comparison with what He suffered from the direct action of the hand of God in wrath. How that hand inflicted the appointed stroke it is not for us to say. It belongs to the secret things of God. That the fire of wrath encompassed Him in devouring power we know. We

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know too that Satan who gladly tormented Job, would yet more gladly assault the Holy One of God at the hour when He had to say, "My God, my God, why hast thou forsaken me?" But we cannot explain in detail the causes, nor the nature of His sufferings at that final hour. So with respect to His living sufferings. The means of many of them we are able, measurably at least, to appreciate. We can understand how His being "found in the likeness (physically) of sinful flesh"—His dwelling in an unparadisiacal earth in the midst of the sorrows of human life, and in the midst of the woes that had more peculiarly fallen on Israel—His poverty—the not having where to lay His head—the perfectness, and consequent acuteness of His sensibilities—His right appreciation of all things—His knowledge that the foundation of all things was out of course—His grief at the rejection of all Truth and of His own ministry of grace—His appreciation of the resulting consequences—His dwelling as a Lamb among wolves, and the fierce persecution of His enemies, must have all been sources to Him of perpetual sorrow. Besides these things, there were seasons when more peculiar trial was appointed to Him, as in the Wilderness, and in Gethsemane. All this must have constituted for Him a cup of living sorrow, the like to which was known by no other—a cup appointed to Him of God. Yet great and manifold

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as those sources of suffering are, there are verses in some of the Psalms to which I have referred, which evidently point to a yet more direct action of the hand of God on the Heavenly Substitute. Thus when we read, "Thine arrows stick fast in me, and thy hand presseth me sore," we are led to think of more direct infliction from the almighty hand. And although it is true that the fires that burnt on Sinai did not envelope Him in their full devouring power until Calvary, yet those fires burnt against Him as the sinner's Surety always, and from time to time sent forth as it were, their lightning flash, scorching though not consuming. The means, therefore, of His sufferings we can explain only in part. How the hand of God *directly* touched Him we cannot explain. "It became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through"—not suffering, but "sufferings." What the Scripture has written respecting those sufferings, it is our duty to know: further we desire not to enquire.

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APPENDIX.

SOME writers in their anxiety to trace Christ in the Psalms have not been sufficiently guarded in their interpretation. There are many Psalms which are not to be referred to Him. The 51st Psalm, for example, is evidently the expression of one who has *personally* sinned; and the 32nd Psalm is the description of one saved by grace—one "to whom God imputeth righteousness without works." Neither of these Psalms, therefore, nor any Psalm of like character can be interpreted of Christ. We learn in them why we need His grace, and how it operateth towards us.

In other Psalms, such as the 90th, which is "a prayer of Moses the man of God," we find the expression of a heart taught to view human things, not in the aspect of grace, but in their relation to the holiness of Jehovah, and in contrast with His glory. The withering of all flesh before Him; the secret sin set in the light of His countenance, and the being troubled by His wrath, are the necessary results of such a relation to God. They are dwelt

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on in this Psalm, which would therefore be one of unrelieved depression, if it were not a prayer expressive of future hope—a hope accomplished when Jesus had come and brought in the manifested operation of grace, and taught His servants to know that love from which nothing can separate. No doubt Jesus fully appreciated the sorrowful picture which Moses drew as the minister of law: but Jesus came as the minister of grace, and brought into the dark scene the light of redemption. Though He had sorrows that Moses knew not, He had also joys that Moses knew not: consequently, this Psalm cannot be read as the experience of Jesus, nor of those whom Jesus has brought into the knowledge of His grace. The words of St. Paul in the conclusion of the eight of Romans strikingly contrast with the prayer of Moses.

In other Psalms, such for example as the seventy-third, we find the confession of a servant of God, when instead of viewing things around him in the light of the sanctuary (as the One Righteous Servant of God ever did), he yields to the impulse of his feelings, and views things in the light of his own natural judgment. "As for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked." In such a Psalm we have to draw the contrast between the perfectness of the apprehen-

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sions of the Lord, and the imperfectness and irregularity of the apprehensions of His servants.

The rule which is to guide us in determining what Psalms are to be interpreted of Christ, I have already given. All Psalms in which we find the description of superhuman sufferings, or of superhuman righteousness, can belong to One alone; and as is observed by Bishop Horne, the inspired explanation in the New Testament of certain Psalms as pertaining to Christ, authorizes us to explain similar Psalms of Him, even when they are not quoted by name. And if proper care be taken in the translation as well as the interpretation of the Hebrew terms; if we are careful to exclude any evil sense that may attach to such terms when applied to us who are evil, and to retain only that sense in which they can be applied to One who is perfect, and if besides this we distinguish between Psalms which refer only to Christ *personal* and those which refer to Christ *mystical*, little difficulty will remain. Christ as one with His people was persecuted by Saul when personally He was beyond the reach of Saul's malice. "Saul, Saul, why persecutest thou me?" Passages, however, applied to Him on this principle must be distinguished from those in which His own personal substitutional sufferings are described. Christ can speak of Himself as afflicted in the afflictions of His believing people in a sense

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in which we cannot speak of our being afflicted, when He suffered in our stead.*

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* As another example of the necessity of care in translation, I may mention Psalm xxxi. 22—"I said in my haste." If "*hastening*" had been used instead of "*haste*," it would have divested the word of its moral signification and would have given the meaning more truly. חפז means *to fly, to hasten away*, as from an enemy. See Gesenius. Those interpreters who apply the Psalm to David say, "dum festinarem—dum præceps fugerem Saulem," *i.e*, "whilst I was hastening away to escape from Saul." The Prayer-book translation is —"*when I made haste*." Gill says "when he made haste to get away for fear of Saul—and so the Targum renders it, 'I said when I sought to flee away,'" *Gill in locum*. It is very evident, therefore, in what sense it applies to the antitypical David, when He also had to hasten His escape from the presence of more deadly enemies.

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EXTRACTS FROM TURRETINI,

SOME OF WHICH HAVE BEEN REFERRED TO IN THE PRECEDING PAGES.

[*"Francis Turrentini was born in Geneva in* 1623. *Studied under Diodati, Spanheim, and others: ordained pastor at Geneva,* 1647: *removed to Leyden,* 1650. *Professor of Divinity at Geneva,* 1653, *which appointment he held until his death in* 1687. *He acquired great fame as Professor, and his Institutes still keep their place among the best systems of Calvinistic Divinity. They were reprinted at Edinburgh,* 1847, *in* 4 *vols.* 8*vo.*"—*Darling's Cyclopædia Bibliographica, p.* 3007.]

"Distinguendi varü fines et formales rationes propter quas patiuntur et moriunter adhuc fideles. Sanè si Christus ea mala pro nobis perpessus est non debemus ex Justitiâ iisdem gravari, eodem scilicet modo et fine, sub ratione pœnæ et λυτρον ad satisfaciendum Justitiæ divinæ: hoc enim Christus ita præstitit plenissimè, ut qui alium illi vel socium vel vicarium adjungeret, horribilis blasphemiæ reus esset. Sed nihil obstat fideles iisdem malis exerceri, sed ad alios fines, non ad pœnam, sed ad medicinam, non

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ad supplicium sed ad pietatis experimentum ; non ad exitium et ruinam, sed ad immortalitatis instrumentum. Sic rem materialiter unam variant causæ, fines, usus, circumstantiæ : Crux facinoroso sceleris supplicium est : martyri eadem non pœna sed certamen, non supplicium sed victoriæ materia est. Mors impüs peccati pœna : piis, quibus condonata peccata sunt, pœna non est (hunc ei aculeum ademit Christus) sed ad vitam transitus. Ita quia Christus legem pro nobis implevit, et implendo jus vitæ acquisivit exolvimur a necessitate implendi legem quoad meritum. Nec enim amplius bene operari tenemur ad justificationem consequendam : sed tenemur tamen semper ad obedientiam Legis ad sanctificationem promovendam et gratitudinem nostram contestandam." Pars. ii. § xii.

"Non necesse fuit Christum *æternitatem* pœnæ subire, sed tantum ejus *extremitatem*, neque propterea censendum est defuisse quicquam ejus passionibus, quia æternitas durationis abundè ex dignitate Personæ et gravitate supplicii compensata est . . . Itaque mirum non est si infernales quidem pœnas tulerit, non æternas tamen, sed temporales et brevi finitas et circumscriptas spatio." *Ibid*, pars. v. § xxiv.

"Quæstio eò redit, An Satisfactio Christi loco

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nostro præstita restringenda sit ad solam mortem Christi, seu Passiones eas, quæ illam vel antecesserunt, vel comitatæ sunt? An verò complectatur ea omnia quæ Christus fecit & passus est pro nobis à vitæ initio usque ad finem? Prius volunt Viri Docti. Posterius asserimus.

"Ad sententiæ clariorem intelligentiam supponimus, 1. Passiones Christi satisfactorias extendendas esse ad eas omnes, quæ Christo impositæ fuerunt, non modò in Cruce, sed & in horto, imò per totam vitam. Atque hîc non possumus probare eorum commentum, qui passiones omnes Christi satisfactorias ad eas restringere vellent, quas Christus per trihorium obscurationis solaris sustinuit, dum esset in Cruce & antequam expiraret, cæteras excludendo à satisfactione Justitiæ, licet potuerint pertinere ad satisfaciendum veritati divinæ, & ad typorum consummationem. Ut ut enim indubium sit, passiones illas gravissimas fuisse, cum quibus ultimo *νυχθημέρῳ* conflictarus est: cæteras nihilominus eò pertinuisse clarum est. 1. Quia Scriptura nuspiam passiones restringit ad trihorium crucis, sed in genere de illis loquitur, absque ulla limitatione, Isa. liii. 4, 5; 1 Peter ii. 21, & iii. 18; Matt. xvi. 21; Heb. v. 7, & x. 8, 9; imò eas extendit ad totam *κένωσιν* & humiliationem Christi, Phil. ii. 6, 7. 2. Quia agonia, quam Christus in horto pertulit, quæ describitur per *τάραξιν, ἀδημονίαν, ἐκθάμβησιν,* & *περιλύπησιν μέχρι*

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θανάτου, propter pondus iræ & maledictionis divinæ quam sustinebat, præcipua pars fuit pœnarum spiritualium, quas Christus pate debuit pro nobis. 3. Quia hoc est invidere piis animabus, in passionibus omnibus Salvatoris ut satisfactoriis placidè quiescentibus, solatium quod inde elicitur, & subtrahere innumera immensi erga nos amoris indicia.

"Nec hîc opponi debet, Vel quod, Zach. iii. 9, asseritur, *totius terræ peccatum uno die expungendum esse;* Vel quod Paulus ad *unicam Christi oblationem in cruce peractam* Sacrificium ejus propitiatorium refert, Heb. x. 10. Quia inde colligi non potest antecedaneas Christi passiones satisfactorias non fuisse, sed tantùm satisfactionem tunc fuisse consummatam, cujus hic fuit fructus, ut eo ipso die omnia omnium Electorum peccata expuncta sint. Atque hæc est ratio, cur Paulus ad oblationem unicam Christi, expiationem peccatorum nostrorum referat synecdochicè, quia fuit cæterarum omnium passionum gravissima, and novissima sine quâ cæteræ omnes antecedentes non suffecissent, ut ultimi quadrantis solutio satisfactionem absolvit, quam Chirographi scissio, & datio apochæ immediatè sequitur. . . Nec si Christus in gratia Patris fuit, & Filius ejus dilectus, imò etiam glorificatus aliquando per vitæ tempus, bene inde evincitur eum iram Dei non tulisse; quia non sunt *ασύστατα*. Nec unquam in se spectatus Christus etium in ipsis crucis angor-

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ibus desiit esse charissimus Patri, quamvis ut Sponsor noster, iræ divinæ pondus propter peccata nostra ferret, & execratio fieret. Nec pœnæ Christo impositæ tam intensæ & graves semper debuerunt esse, quin mitigationem aliquam certis intervallis admitterent, quibus ad fortiter decertandum certamen illi propositum magis ac magis animaretur."

With respect to the various authors from whom I have quoted, I scarcely need say that quotation from their works does not imply acquiescence in every thing that they may have written. I quote from them because of the value of the sentiments contained in the parts cited, and also to show in what light the sufferings of the Lord have, in various ages of the Church been viewed by men well known for their piety and earnest labour. But if we expect to find perfectness in any mere human writing we shall be disappointed. Such perfectness is found in THE SCRIPTURE alone. There only are words like pure silver, seven times refined, with no dross in them.

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NOTE ON 1 PETER, II. 24.

Ὁς *τας ἁμαρτιας ἡμων αυτος* ΑΝΗΝΕΓΚΕΝ *εν τῳ σωματι αὑτου* ΕΠΙ ΤΟ ΞΥΛΟΝ.

The translation of this verse in our version is, "Who his own self bare our sins in his own body on the tree." If this had been the meaning it would have been written thus—*ὁς τας ἁμαρτιας ἡμων αυτος ὑπηνεγκεν* (or *εβαστασεν*) *εν τῳ σωματι αὑτου επι του ξυλου*. We should neither have found *επι* followed by an accusative, nor should we have found ΑΝ*ηνεγκεν*.

Α*νηνεγκεν* from *αναφερω, to bring up, to offer up*, is here a sacrificial word. It is used in the New Testament ten times. Three times it is used in its primary sense of bringing or carrying up, viz.—

Matt. xvii. 1.	*αναφερει αυτους εις ορος ὑψηλον.* He bringeth them up into a high mountain.
Mark ix. 2.	Idem.

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Luke xxiv. 5. { *ανεφερετο εις τον ουρανον.*
He was taken, or borne up, into heaven.

In the following instances it is used in its secondary or sacrificial sense, and is rightly translated in our version "*offer*," *or* "*offer up*":—

Heb. vii. 27. { *θυσιας αναφερειν.*
To offer up sacrifices.

Heb. vii. 27. { *ἑαυτον ανενεγκας.*
Having offered up Himself.

Heb. xiii. 15. { *αναφερωμεν θυσιαν αινεσεως.*
Let us offer the sacrifice of praise.

James ii. 21. { *Ισαακ ανενεγκας.*
Having offered up Isaac.

1 Pet. ii. 5. { *ανενεγκαι πνευματικας θυσιας.*
To offer up spiritual sacrifices.

In all these cases it will be observed, that *αναφερω* has both the *active* sense of bringing, and also the sense of bringing UP. When used sacrificially, it is used in the sense of bringing up for presentation to God, and answers to the Hebrew of the Hiphil of עלה or of קטר.

The Septuagint abounds with examples of *αναφερω, followed by επι with an accusative*, used as the translation of the Hiphil of עלה or קטר, followed by על.

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Judg. xiii. 19. { *και ανηνεγκαν επι την πετραν τῳ κυριῳ.*
And they offered up on the rock to the Lord.

2 Chron. i. 6. { *ανηνεγκε Σολομων εκει επι το θυσιαστηριον.*
Solomon offered up there on the altar.

Ex. xxx. 18.* { *ανοισεις τον κριον ὁλον.επι το θυσιαστηριον.*
Thou shalt offer up the ram whole on the altar.

These are but a few out of a hundred instances. The Septuagint use, therefore, of *αναφερω*, *followed by επι with an accusative*, shows that it is not to be regarded as answering to the Hebrew נשׂא, but as corresponding to the Hiphil of עלה or קטר, followed על. Whenever, therefore, *αναφερω*, followed by *επι* with an accusative is used, it has not only the active force of bringing or carrying to the place specified, but also the force of carrying UP to some place of height, authority, or dignity. When used sacrificially, it has the thought of bringing *up* for presentation to God on His altar.

Even then, if *αναφερω*, when used alone, could be be understood in the sense of *passively* bearing or

* In this last instance the Hiphil of קטר is used in the Hebrew.

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sustaining (a sense which is expressed, not by *αναφερω*, but by *ὑποφερω*, *ὑπεχω*, or *βασταζω*), yet we could not so understand it when followed by *επι* with an accusative. It would be impossible to give to the words *ανηνεγκεν επι* a totally different sense in the two following passages :—

Ανηνεγκεν εις ὁλοκαρπωσιν επι το θυσιαστηριον.

Gen. viii. 20. *Sept.*

Ανηνεγκεν επι το ξυλον.

Christ at the cross not only presented Himself in all His own personal excellency as a "sacrifice of sweet-smelling savour," but He also presented there for judgment His people's sins which He had taken on Himself. We may, therefore, with equal propriety say, that He brought to the cross, and presented on the cross, *for acceptance*, His own personal excellency as a sweet-smelling savour (*εις οσμην ευωδιας*); and also that He brought to the cross, and presented on the cross, *for judgment* (*εις κρισιν*), our sins. Thus and thus only we preserve the full and proper meaning of *ανηνεγκεν επι το ξυλον*. The version of Tremellius is, therefore, far more correct than our own—"Qui peccata nostra ipsemet sursum tulit in corpore suo super lignum illud"—"Who his own self took up our sins in his own body upon that tree."* Thus this text has not even the appearance

* Castalio renders—"Qui peccata nostra ipse suo corpore sustulit in patibulum." Bengel observes—"*τας ἁμαρτιας ανηνεγκεν*, pec-

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of confining the period of His being the Sin-bearer or Sin-carrier to the cross *only*. In His own body He brought up to the cross, and presented on the cross, for judgment, our sins, are the thoughts involved in the passage.

It is frequently assumed that these words in Peter must be regarded as a quotation from the Septuagint of Isa. liii. 12—*και αυτος ἁμαρτιας πολλων ανη-*

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cata *tulit*. In eum conjecta a Patre erant peccata: dum ergo sublatus est in lignum, peccata secum sustulit"—"Our sins were laid on Him by the Father; while, therefore, He was lifted up on the cross He took our sins along with Him."—*Bengel on Heb.* ix. The active force of *ανηνεγκεν* is well illustrated in the following passage in the Septuagint, as quoted by Trommius. It is used of Samson taking up the gates of Gaza—*ανηνεγκεν αυτα επι την κορυφην του ορους*—"He *bore them up* to the top of the mountain;" just so, Christ *bore up* our sins to the cross for judgment.

That the sense of movement *to* a place is involved in *επι* with an accusative may be seen from such expressions as these—*ερχομενους επι το βαπτισμα αυτου, coming to his baptism* (Matt. iii. 7). *Και ιδων συκην ηλθεν επ' αυτην* (Matt. xxi. 19). *Επι του αιγιαλου ειστηκει*, means simply, "he stood on the sea-shore;" whereas *επι τον αιγιαλον ειστηκει* means, "he went and took his stand on the sea-shore." *Εκαθισεν επι του θρονου*, is, "he seated himself or took his seat on the throne;" but *εκαθισεν επι τον θρονον* means, "he went and took his seat on the throne." Even when neuter verbs are used, the sense of previous motion is not lost when they are followed by *επι* with an accusative. Thus *καθημενον επι του θρονου* means simply, "seated on the throne," no reference being intended to antecedent condition; whereas *καθημενον επι τον θρονον* means, "one who had become seated on the throne," there being a tacit reference to antecedent condition. The force, however, of the passage in Peter depends not so much on *επι* by itself, as on the force of *αναφερω* followed by *επι* with an accusative.

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νεγκε. Now, even if it were admitted that the Septuagint is justified in here using *αναφερω* as the rendering of נשׂא, and not *λαμβανω* (for which, *i.e.*, *λαμβανω*, we have, be it remembered, *inspired* authority in the quotation of Isa. liii. 4; Matt. viii. 17—*αυτος τας ασθενειας ἡμων* ΕΛΑΒΕΝ, *και τας νοσους εβαστασεν*), yet still the verse in Peter, where *αναφερω* is used, *followed by επι with an accusative*, cannot be regarded as identical with a verse where *αναφερω* is used *without* such addition. When so followed, *αναφερω* is never used as the translation of נשׂא in the Septuagint. Indeed, the places in which the Septuagint uses *αναφερω* as the translation of נשׂא are only *four* in all: whereas *αναφερω* is used nearly a hundred times as the translation of העלה—to cause to ascend, to offer *up*. Moreover, נשׂא, when followed by a preposition indicating motion to a place (such as על=*επι*, with accusative, or ל=*εις*, unto), is never used in the passive sense of *bearing* or sustaining (*ὑποφερειν*, *ὑπεχειν*), but in the active sense of *carrying*.

Nor can *ανηνεγκε* be accepted as the correct translation of נשׂא, in Isa. liii. We have in that chapter two words applied to the Great Surety as the One who carried the sins of His people, viz., נשׂא and סבל. These words are translated for us *by inspired authority* in Matt. viii. 17—*αυτος τας ασθενειας ἡμων* ΕΛΑΒΕ (נשׂא) *και τας νοσους εβαστασεν* (סבל)—

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"Himself our infirmities took, and our diseases as a burthen bore." Guided by this authoritative translation in Matthew, we should render the clause in Isa. liii. 12 thus—*και αυτος τας ἁμαρτιας πολλων ελαβε*. Thus, no doubt, Peter would have quoted it, if he had quoted it at all.

But it was not the object of Peter to speak of the Lord Jesus *merely* as "the taker of" (הנשׂא, *ὁ λαμβανων*), or as "the bearer of" (הסבל, *ὁ βασταζων*) our sins. The passage in Peter teaches us also *whither* He carried them, viz., to the tree. The taker and carrier of the sins of His people "brought up" (*ανηνεγκε*, it is an official and priestly word) those sins to the cross for judgment. There they received the full and final stroke, and they were gone. As respects judgment, their place is no more found. But He who presented those sins for judgment, presented also Himself (*ανηνεγκεν ἑαυτον*) as a sacrifice of sweet-smelling savour. *That* does not depart. It fills the place of death with fragrance, and abides for ever. Peter, therefore, does not simply quote Isaiah, but adds to the testimony of Isaiah. "To take" (נשׂא, *λαμβανειν*), and to carry as a burthen (סבל, *βασταζειν*), may be applied to our blessed Surety from the moment He became man—*ανενεγκαι επι το ζυλον* belongs, of course, only to the cross.

There is only one more place in the New Testament where *αναφερω* is used, viz., Heb. ix. 28—*και*

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καθ' ὅσον αποκειται τοις ανθρωποις ἅπαξ αποθανειν, μετα δε τουτο κρισις· οὑτως ὁ Χριστος ἅπαξ προσενεχθεις εις το πολλων ανενεγκειν ἁμαρτιας, &c.

In this passage *ανενεγκειν* is generally supposed to mean, either "*to remove*" or "*to bear*" in the sense of "*sustain*," or to bear in the active sense of "*carry*." The use of נשׂא, in Hebrew, and that of *αποφερω* in the Septuagint, are appealed to in support of one or other of these readings.

But it is not true that the Septuagint ever uses *αναφερω* in the sense of "take away" or "remove." When the Septuagint gives this meaning to נשׂא, it uses, not *αναφερω*, but *αιρω*, *αφαιρω*, or *λαμβανω*. (Compare John i. 29—"The Lamb of God that taketh away=*ὁ αιρων*; and Heb. x. 4—to "take away sins"=*αφαιρω*. In translating נשׂא עון, an expression which so often occurs in Leviticus, the Septuagint never uses *αναφερω*. Nor does the Septuagint use *αναφερω* to mean "bear," in the sense of "*sustain*" (*ὑποφερω*, *ὑπεχω*), though it does sometimes (but very rarely) use it in the active sense of carry.*

* It is used in this sense only *three* times, viz., twice as the translation of נשׂא, in Numbers xiv. 33, *και ανοισουσι την πορνειαν ὑμων*; and Isaiah liii. 12, *αυτος ἁμαρτιας πολλων ανηνεγκε*. Once it is used as the translation of סבל, *to carry as a burthen*—viz., Isaiah liii. 12, *και τας ἁμαρτιας αυτων αυτος ανοισει*. Here we have the inspired authority of the New Testament for saying that *βαστασει*, not *αμοισει*, would be the right translation. We must

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There is, however, no possible reason why, in this passage, we should assign to *αναφερω* a different sense from that which we assign to it in all the other passages that have been quoted—viz., Heb. vii. 27, *twice*; Heb. xiii. 15; James ii. 21; I Peter ii. 5. We trace in these and other passages that have been cited from the Old Testament, the sense of "bringing *up*" for presentation to some person or place of dignity and power.

There is a passage in the Septuagint where the use of *αναφερω* seems to answer very closely to its use in the passage before us. Speaking of the tithes which Israel were to bring, it says—*δεκατην αποδεκατωσεις παντος γεννηματος του σπερματος σου . . . ενιαυτον κατ' ενιαυτον, και φαγῃ αυτο εν τῳ τοπῳ ᾧ εαν εκλεξηται κυριος ὁ Θεος σου επικληθηναι το ονομα αυτου εκεῖ. εαν δε μακραν γενηται ἡ ὁδος απο σου και μη δυνῃ αναφερειν αυτα*—"and thou art not able *to bring them up*," *i.e.*, to the place which the Lord hath chosen. Here, then, there is an ellipsis after *αναφερειν*. Is there not a similar ellipsis in the passage before us of *εις κρισιν* after *αναφερειν*? "As it is appointed unto men once to die, and after death

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be careful to preserve the *active* force of *αναφερω* in these passages, to distinguish it from *στεγειν*, I Cor. xiii. 7; *ὑπεχειν*, Jude 7; and *ὑποφερειν*, I Pet. ii. 19, *ὑποφερει τις λυπας*. To carry sins and to bear the punishment of sins (*ὑπεχειν δικην*) are different thoughts, however they may be connected in result.

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JUDGMENT, so Christ, having been once offered to bring up, or present (*i.e., to judgment*), the sins of many," &c. If we translate the passage thus, *αναφερω* would be rendered consistently throughout the New Testament, and would retain throughout the Epistle to the Hebrews its altar sense.* When sins "come up" in remembrance before God unatoned for, then there is destruction; but when they are "brought up" or "presented" for judgment by an accepted substitute, then there is salvation.

The use of *αναφερω*, as indicating the bringing up in the way of presentation, is seen abundantly in the apocryphal writers. Thus—

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* As regards the contrast between *προσφερω* and *αναφερω*, as seen in Heb. ix. 28, it may be observed, that *προσφερω* answers to the Hiphil of קָרַב, *to bring* nigh as an offering, and is a word of far wider application than *αναφερω* in its Levitical sense—*αναφερω* being confined to that which is intended for the altar, whilst *προσφερω*, although applied to offerings offered *on* the altar, is also applied to offerings not intended for the altar. Thus it is applied to the Nazarite when he presented himself at the door of the tabernacle before the Lord; and it is applied to the silver chargers, spoons, &c., offered by the princes of Israel, in Numbers vii.—*και προσηνεγκαν οἱ αρχοντες τα δωρα αυτων απεναντι του θυσιαστηριου*, not *ανηνεγκαν επι το θυσιαστηριον*. Προσφερω is not unfrequently applied to the person who brings the offering, whereas *αναφερω* is restricted to the person who offers *on* the altar—Και *τοις ὑιοις* Ισραηλ λαλησεις λεγων, Ὁ *προσφερων θυσιαν σωτηριου, οισει το δωρον αυτου . . . αἱ χειρες αυτου* ΠΡΟΣΟΙΣΟΥΣΙ *τα καρπωματα* Κυριου . . . *ὡστε επιτιθεναι δομα εναντι* Κυριου . . . *και* ΑΝΟΙΣΕΙ *ὁ ἱερευς στεαρ* ΕΠΙ *του θυσιαστηριου*.

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3 Esdras iv. 6. *θερισαντες αναφερουσι τῳ βασιλει.*
3 Esdras iv. 7. *αναφερουσι τους φορους.*
Sir. viii. 24. *και μη αναφερετω σοι χαριν.*
2 Macc. i. 21. *ως δε ανηνεχθμ τα των θυσιων.*
2 Macc. iii. 35. *ανενεγκας τῳ Κυριῳ.*
2 Macc. x. 3. *ανηνεγκαν θυσιαν.*
2 Macc. x. 7. *ὑμνους ανεφερον τῳ ευοδωσαντι.*

The only other place in which it is used in the Apocrypha is 1 Macc. ii. 24, *ανηνεγκε θυμον, κατα το κριμα,* where the force of *ανα,* as "up," is preserved.

In Chrysostom we find *ευχαριστιάν αναφερειν;—τῳ Θεῳ ευφημιαν αναφερειν;—τῳ Θεῳ τιμην αναφερειν;—δοξολογιαν τῳ Θεῳ αναφερειν.* See also like instances from Basil and Theophylact, as given in Suicer.

In other Greek writers we trace the same force in such places as these:—*ανηνεγκε περι τουτων εις την συγκλητον, Plutarch,* and *ανηνεγκε προς τους χιλιαρχους πραγμα.* So in Aristotle, *αλλη δ' εστιν αρχη, προς ἣν αἱ προσοδοι των κοινων αναφερονται.—Polit.* 6. In the use of *αναφορα* also for "*tribute,*" the same thought is found of something brought up to a person or place of authority or power. Compare our own use of "bring up" in the expressions—"bring up the criminal," bring up to judgment," "bring up the presentment," "bring up the bill," &c.

I do not doubt, therefore, that the word *αναφερω,* in the New Testament, when applied sacrificially to the Lord, is always to be understood to refer either

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to His presentation of Himself in His own personal excellency, as the offering of a sweet-smelling savour, or to His presentation of our sins to meet the appointed judgment—*ανηνεγκεν εαυτον—ανηνεγκε τας αμαρτιας ημων εις κρισιν επι το ξυλον.* Thus קטר, "to burn for a sweet savour," and שׂרף, "to burn up devouringly," are both referable to the cross.*

On 1 Peter ii. 24, Dean Alford has the following note:—"'*Bore our sins*,' but in the pregnant sense of 'bore to sacrifice,' 'carried and offered up.' See Notes on James ii. 21—*Αβρααμ . . . ανενεγκας Ισαακ . . . επι το θυσιαστηριον.* See Jer. xiv. 20; Heb. vii. 27. It is a word belonging to sacrifice, and not to be dissociated from it. In Isa. liii. 12, *αυτος αμαρτιας πολλον ανηνεγκε* (Heb. ix. 28), we have the sense of bearing on Himself more prominent, and by that passage our rendering here must be regulated; always remembering that the other sense lies behind—in His own body on the tree—constructio prægnans, 'took them to the tree and offered them up on it,' as the above sense of *ανηνεγκε* necessitates." Alford then quotes the following passage from Vitringa:—"Vix uno verbo *εμφασις*

* I know of no satisfactory example that could be quoted of *αναφερω* signifying to suffer or bear in the sense of *υποφερω*. One is sometimes quoted from Thucydides, but of that Stephens properly observes—"Citatur e Thucydide, iii. 38, *αναφερειν κινδυνους*, quod durum sit reddere, '*ferre* pericula' potiusque verti debeat, '*subire* pericula.'"

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vocis *αναφερειν* exprimi potest. Nota *ferre* et offerre. Primo dicere voluit Petrus, Christum portasse peccata nostra in quantum illa ipsi erant imposita. Secundo, ita tulisse peccata nostra, ut ea secum obtulerit in altari. Respicit ad animantes, quibus peccata primo imponebantur. Sed in quam aram? Ξυλον, ait Petrus, lignum, h. e. crucem." *See Alford in locum.*

I have already observed that this verse in Peter is not to be regarded as a *mere* quotation of Isa. liii. 12, and that נשׂא (which should, on the inspired authority of Matthew, have been translated by λαμβανω) is not to be regarded as answering to *αναφερειν επι* —the words adopted by the apostle, and *never* used even in the Septuagint as the translation of נשׂא— but of the Hiphil of עלה or קטר, followed by על. The truth taught in Isa. liii. 4, 12, is more fully developed by the apostle. He *ος τας αμαρτιας ημων ελαβε* (נשׂא) *και εβαστασεν* (סבל), *προσενεχθεις* (קרב, Hiph.) *ανηνεγκε* (עלה, Hiph.) *τας αμαρτιας εν τῳ σωματι αυτου εις κρισιν επι το ξυλον.*

The following is from Turrettin. After quoting 1 Peter ii. 24, he observes—"Apostolus ad Isaiam ita respicit ut ejus quoque adducat verba *et clarius etiam interpretetur*: nam quod ille de doloribus dixerat, peccatis iste peculiariter applicat — quod de conjectis a Deo in Christum iniquitatibus fuerat vaticinatus, id ad crucis supplicium vel potius sacri-

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ficium accommodat. . . . Porro non sine ratione Petrus non tantum *ηνεγκεν* dixit sed *ανηνεγκεν*, ut et exaltationem Christi in crucem notaret, quæ a Christo ipso prædicta fuerat, *et alluderet ad sacrificandi ritum et ad victimas* quæ in aram seu locum editiorem attollebantur, unde dicebantur *αναφερεσθαι* (Heb. vii. 27) quia offerebantur in altum sublatæ. Nihil ergo præpositio de vi sententiæ detrahit; imo potius aliquid superaddit, non lationem tantum pœnæ, sed modum etiam peculiarem designando, quod et optime a *Syro* expressum, qui duo hæc simul connectit, '*qui portavit et ascendere fecit peccata nostra*,' id est, ita bajulavit peccata nostra ea secum in crucem ferendo, ut maledictionem pro iis nobis debitam sustinendo, a nobis ea abstulerit et longissime removit."—*Turrettin de Satisfactionis Christi Veritate*, pars iii. c. 29.

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(*Reprinted from* ATONEMENT AND ITS RESULTS.)

Jesus Washing His Disciples' Feet.

"He that is washed (ὁ λελουμενος) needeth not to wash (νιψασθαι) save his feet." (John xiii. 10.)

WE have already seen how various are the aspects in which the guilt of sin, as well as the one only means of its removal by *expiatory blood*, are presented in the types of the Old Testament. On the night of Egypt's visitation, Israel found themselves in the midst of Egypt—they too laden with guilt (see Ezek. xx. 7, 8)—they too deserving to be smitten. But for *them*, grace—unmerited grace, provided protection in the blood of the Paschal Lamb. They heard of that one way of deliverance, and they despised it not. The blood was found marked upon their door posts, and the destroying angel passed on and entered not. The first apprehension that an awakened soul has of its danger, is in seeing that it is part of a condemned world, involved in its evil, and rightfully the heir of its judgment—*itself* unclean, and dwelling in the midst of them that are unclean. The first apprehension it has of its deliverance is when it discerns the efficacy of the blood of the true Paschal Lamb, and learns

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that all who truly cast themselves on *that* as their one refuge, dwell as in a sprinkled habitation, and are safe from the visitation that awaits an Egyptian unsprinkled world.

But Israel when led into the wilderness and brought, in the Tabernacle of God, into conversance with holy things, found in the manner in which they served in that Tabernacle and moved in the midst of those holy things, a new and unexpected lesson respecting sin. They found that in leaving Egypt they had not left sin behind them. It was within them; and they brought it with them, even into the sanctuary of God. It became more or less developed even there in His near presence. Iniquity was found to lurk even in their holiest things: and unless protection had again been provided for them through expiatory blood, their very privilege of approach to God would have entailed upon them ruin. But expiatory blood having been offered, and sprinkled on the mercy seat and on all the holy vessels that their touch defiled, their sin was forgiven, and the iniquity of their holy things not imputed. In the sixteenth of Leviticus, therefore (in which all this is detailed), we find another aspect of our guilt, and another type of our deliverance. But we have yet other lessons. An Israelite might quit the Tabernacle *cleansed*. He might as a clean person go forth into the midst of human life around him. But the first moment that he came into contact with a bone, or a dead body, or a grave,

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or even accidentally breathed air that death had tainted, (and how could this be avoided in a sphere in which death reigned?) he became instantly unclean. Having in him a tendency to defilement, and an affinity with uncleanness, he never could come into the presence of corruption without becoming tainted and unclean. And on all uncleanness, great or little, that holy Law which saith, "he that offendeth in one point is guilty of all," pronounced its curse. He that became unclean by accidentally touching a bone, or breathing the air of death, was to be "cut off," unless the uncleanness could be removed; and it could only be removed by the sprinkled ashes of the appointed sacrifice. (See Numbers xix.) Thus there was ever recurring danger, and ever recurring sprinkling. "The law made nothing perfect." It never enabled the worshipper to say that he was free from guilt and from danger. On the contrary, he was ever and again involved and re-involved in guilt, and exposed to the infliction of wrath.

"But there is [now] the bringing in of a better hope whereby we draw nigh unto God."* In the case of believers the guilt of *all* sin, whether the imputed guilt of the sin of their first parent, or the guilt that springs from the presence and working of indwelling corruption, or the guilt of committed sin both before and after conversion, is alike purged by

* Επεισαγωγη δε κρειττονος ελπιδος, δι' ής εγγιζομεν τῳ Θεῳ.—Heb. vii. 19.

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the *once-offered* blood of Jesus. The law no more interposes its claim so as to bar our access to God. The debt of obedience that we owed to God's holy Law has been discharged by the perfect obedience of our Substitute, and the debt of penal suffering that we owed because of our breaches of that Law, has been discharged by the submission of our Substitute to the appointed inflictions. Complete satisfaction to every claim of God's governmental holiness has been made by our great Surety on behalf of all His believing people, so that *wrath* can no more awake against them. It is for ever stilled. There needs no further offering for sin (Heb. x. 18)—no further sprinkling. As regards the judicial Courts of God we are "uncharged" (*ανεγκλητοι*): as regards the Courts of His worship we are "purged" (*κεκαθαρμενοι*): "sprinkled" (*ερραντισμενοι*): "washed" (*λελουμενοι*): "sanctified" (*ἡγιασμενοι*). "Already" (*ηδη*), said our Lord, "ye are clean through the word which I have spoken unto you;" (John xv. 3) for that word had guided to Himself—their Sin-bearer. And again, in the passage before us, "he that is washed needeth not save to wash his feet, but is clean every whit."

Nothing can be more unequivocal than this statement of our blessed Lord. It teaches, what His Apostles afterwards more fully explained, that faith in Him brings into the possession of a cleanness that is never lost again. There cannot be, as under the Law, a falling back into a condition in which a

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cleansed person is regarded as having lost his cleanness, and as having become again exposed to wrath and condemnation. He is so "every whit clean," said our blessed Lord, "that he needeth not to wash again, *save his feet.*" In other words, though it be true that no believer escapes defilement as he treads from day to day the path of life, yet such defilement takes not away that cleansed condition which grace has made lastingly and for ever his. His defilements are not regarded as defilements that throw back a clean person into his former condition of *total* uncleanness: but they are regarded as defilements that have come upon a person who, as to the *totality* of his condition, continues clean. Nothing could more fitly represent such a condition than the emblem chosen by our Lord—a "*bathed*" person, with a foot needing to be "*washed.*"

The Law recognised no intermediate place between a total condition of absolute uncleanness, and absolute total cleanness. If one taint came upon a clean person he thereby lost his cleanness, and became exposed to wrath. The emblem, therefore, of a clean person with a foot needing to be washed, could have no place under the Law. The Law knew of no condition capable of being represented by such a symbol. Yet with what condition is the conscience of a believer, under the Gospel, more familiar? He knows that he is no longer regarded by God as an unpardoned rebel, but as a reconciled child. He knows that he shall never come into

judgment. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life." (John v. 24.) He knows, that, as regards acceptance, he is "perfected for ever" by the one sacrifice, and that he will never be permitted to fall back again either under condemnation, or under the practical *dominance* of sin. (Rom. vi. 14.) He knows that he has a great High Priest, who meeting the accusations of Satan, maintains the governmental holiness of God by making all such intercession as is needful to uphold and preserve believers in that grace wherein they have been made to stand: interceding for them not as unreconciled and unsprinkled, but as reconciled and cleansed for ever under the abiding efficacy of the offering once made on Calvary. Yet whilst apprehending all this, we know that we are not what our Master was—personally *spotless*. On the contrary, we know that every day manifests in our character and ways, more or less of shortcoming and failure, discerned by the eye of God however much *we* may fail to recognise it. "There is no man that sinneth not." (1 Kings viii. 46.) "In many things we all offend." (James iii. 2.) And although our cry is not to be towards God as a God unreconciled and standing towards us in a relation of wrath, yet we thankfully turn towards Him as a Father, merciful and gracious, and make confession unto Him and say, "Forgive us our trespasses." Pardon granted

by a Sovereign to a rebel or a criminal is one thing —forgiveness extended by a parent towards his child is another. The latter is the forgiveness which the Lord has taught us to seek of our Heavenly Father. In seeking it we recognise indeed the existence of stain, but not of stain imputed unto condemnation and wrath. The foot needeth to be washed; but the totality of the cleanness is not lost. We ask as persons whom grace has delivered from the place of criminals, and brought into a relation of everlasting favour and love. Yet even by those who hold such a relation, forgiveness is needed every day; and by all who obey the commandment of their Lord, forgiveness is continually sought.

It is indeed strange that a truth so obvious—so perpetually attested by the experience of each passing day, should be, by any believer, denied. Even in human life, one friend may grieve another and ask for forgiveness, whilst fully conscious that the love of him whom he has offended is not withdrawn. A child who has grieved his parent asks for forgiveness without questioning the endurance of the parent's affection. Nor is there any thing of which the heart of an instructed believer is more deeply conscious than of the greatness and frequency of his short-comings and failures towards Him, who has, nevertheless, loved him with an everlasting love—love from which nothing shall separate; and who has abidingly delivered him from the power of darkness, and "translated him into the kingdom of His

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dear Son." Nor can anything be more plainly enforced in the Scripture, than the duty of confession to our Heavenly Father, and of saying to Him, as reconciled though erring children, "Forgive us our trespasses as we forgive them that trespass against us." To say that a believer, because abidingly reconciled and pardoned, needs not, and ought not, to confess and ask for forgiveness of his daily short-comings, is contrary alike to every lesson that conscience and that Scripture teach. Nor must we extenuate the evil of such a doctrine on the ground that an opposite error is taught by many who affirm that believers are never brought into an *abiding* state of reconciliation here, and that wrath is not *lastingly* appeased. To deny the perpetuity and unchangeableness of the reconciliation provided for believers through the one finished sacrifice, is indeed to overthrow the foundations of our most holy faith. It is a blotting the tenth chapter of Hebrews out of the Bible. But error is not to be encountered by error, but by Truth. Although it be true that a believer, being reconciled, shall never find himself in the presence of unsatisfied justice, and be amenable to wrath, yet it does not hence follow that he stands in no relation to *holy* love, and that such love, if he grieve it, has no claim on him for acknowledgment and confession. Such a doctrine could only be maintained, either by saying that a believer is absolutely sinless, or that a believer's sins are in nowise to be regarded as sins;

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for to say that they are to be recognised as sins, and yet that no acknowledgment is to be made, and no forgiveness sought for them, is a statement so monstrous as to carry with it its own refutation.

If the reconciliation into which faith brings, had not been everlasting, our Lord never would have said, "he that is washed [bathed] needeth not to wash." On the other hand, if stains and defilements were not to be regarded as stains and defilements —if short-comings and trespasses were not to be recognised as short-comings and trespasses, He would not have added the words, "*save his feet.*" "He that is washed, needeth not to wash, save his feet, but is clean every whit." The Lord would neither have added these words, nor would He have girded Himself with the towel, and bowed down and washed His disciples' feet. That this was a symbolic action, and not merely a lesson to teach humility, is evident from His words to Peter, "Except I wash thee thou hast no part with me."

The trespasses then of a believer, whether sins of commission or omission—whether committed in ignorance or consciously, are likened by our Lord to the stains attaching to the feet of one who, after having completed his day of toil or travel, finds, as might be expected, his foot to be more or less defiled. And will any believer say that this is an untrue picture of his condition? What servant of Christ, however watchful, can affirm that he has ever for one single day trod the miry path of life

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and received on his foot no defilement? One only could say so, He whose feet morally were always like "fine brass burning as with fire in the furnace" —feet incapable of defilement. At the close of His earthly pilgrimage, His feet instead of being washed like the feet of His disciples, were anointed—anointed with most precious ointment, like unto that poured upon the head of Kings and Priests —for His feet were worthy. They were the pure and undefiled feet of the true Priest and King—the Holy One. But it is not so with His people. "In many things we all offend." Every day leaves some trace of defilement on our feet, observed (though we in ignorance or carelessness may overlook it) by Him whose "eyes are as a flame of fire." Such defilements (seeing that we are not under the Law but under grace) do not deprive us of the standing that grace has given us in Him: they do not cast us back into our natural condition, as heirs of wrath. Nevertheless, the transgressions of believers must be transgressions in His sight. He cannot call evil good, nor sanction any of the conventional standards by which men may choose to estimate evil. Our ways may become so displeasing in His sight as to receive His rebuke, and frown, and chastisement; and though it be the frown, and rebuke, and chastisement, not of wrath but of love, yet the conscience, unless hardened, must recognise the stroke, and be, until it be removed, unhappy. There must have been a heavy burden resting upon the hearts of

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those of whom the Apostle said, "for this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

We may be sure that our great Adversary, who knows all these things, and is quick to descry every stain, will, as "the Accuser of the brethren," do all that in him lies to magnify such stains, and to promote and aggravate all possible results of sorrow. On the other hand, we have provided by God a great High Priest, who, whilst sustaining as God's Priest, God's governmental holiness, is able also to intercede with the love of a brother for His brethren; and pleading the efficacy of the same finished sacrifice that has made them "every whit clean," to ask that the new stains which their feet have contracted, should also be regarded as washed away; that so there might be the *manifestation* of love toward us, and not the expression of anger, or displeasure.

That such is the condition of every believer when the day of his earthly pilgrimage closes, and his spirit departs to be with Christ—that his feet will then be regarded as washed from every stain—will be doubted by none who understands the manner in which grace has triumphed over sin and all its consequences. Nor will any cloud dim the brightness of that hour, when the Church as a

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whole shall be presented "a glorious church, not having spot, or wrinkle, or any such thing." It will be the hour of the full, absolute perfectness of the family of faith; when there shall be none amongst them that need confession, or rebuke, or chastening any more. When they enter their Father's presence, each foot will have been perfectly washed. Not one spot will be there. They will find the forgiveness extended to them from their Heavenly Father in respect of their transgressions as children, to be as perfect and complete as the pardon which reached them when they were first reconciled and delivered from the consequences of their rebellion against His government as their Lawgiver and King. They will be met not with reproof, but greeted with the full unhindered manifestation of complacent love. But to what will they be indebted for this mercy? Will it not be to the intercession of Him who is their Master—their Brother—their Advocate? The scope of His intercession comprehends *every* need of His people. He manifests the depth of His grace and love towards His brethren by asking that these stains should be forgiven: and at the same time, by asking *in the character of Priest*, He sustains and glorifies the governmental holiness of God. And His intercession is heard (for He is heard always) and forgiveness is accorded, and the stain is gone. The feet are cleansed; and it was as a pledge of fulfilling this final act of love towards *all* His people (final I mean as regards their wash-

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ing) that He marked the close of the day of His disciples' service with Him in the earth, by bending down and washing their feet.

But whilst the believer has a full right to triumph in the thought that the faithful love of his heavenly Master will, at last, wash his foot of every stain, so as for the greeting of unhindered love to meet him when he enters his Father's presence, without any token of grief, or of displeasure, yet are his desires to be restricted to this? Are they to be limited to *the future only?* Will he not also seek that his feet may be *daily* washed—that he might daily be as one practically approved, walking as a dear child in well-pleasing? This can only be by our feet being ever and again washed by our gracious Lord, for there is no absolute perfectness here.

But there may be among believers great carelessness, presumption, unchecked worldliness, and disregard of God's Truth. There may be a refusal to "add to our faith virtue, and to virtue knowledge" and the like. There may be an attempt to connect with the one true foundation, principles and practices that are worthless like "wood, grass, and stubble," and not precious like "gold, silver, and precious stones." In that case, the Holy Spirit, whereby God hath in faithful grace *sealed* us unto the day of redemption, must be grieved. Many and deep stains will be found on our feet. Our heavenly Master and Advocate may and does intercede for us as against the malice of our great Adversary, and we

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are upheld and preserved from irremediably falling: and besides this, unsought-for forgiveness may perhaps many times meet us in our wanderings; and many things may be done by His providence and grace, to arouse and warn us. Yet we may turn a deaf ear to all these things, as the Churches did before their candlesticks were removed. And so our great Intercessor may see it meet to cease to ask for *present* forgiveness. The stains may be allowed to continue and to increase; and disastrous results may follow, and heavy chastisement come. We read of one, that he was "to be delivered to Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus." His feet, no doubt, had often been washed. Often forgiveness had been extended to him; but he had despised the mercy. He had slightly esteemed the washing, and sought not to avail himself of the guidance of the hand that washed. Therefore, for a season, his feet were allowed to remain unwashed. Stain accumulated upon stain, until at last his transgression became grievous; and he was found treading a path that would have ended in ruin, if there had not been One watching over him mighty to save—able to pluck even as from the fire. He was recovered, and his feet were washed at last; but after what dishonour, sin, and sorrow—after many too had been contaminated by his evil!

On the other hand, there may be those who prove their ways, and seek in the exercise of self-judgment,

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to walk softly and humbly with their God. Such well know how continually they need that their feet should be washed. They will desire it as a daily mercy, and will endeavour to look daily to the Lord for it. Whilst desiring to judge themselves, and to confess daily, and to ask forgiveness of their Heavenly Father, not as unreconciled rebels, but as children loved with an everlasting love, yet they will not depend on the completeness of their own confessions, or on their own ability for discovering their failures, shortcomings, and sins—desiring in this to rest rather on the perfectness of the knowledge of their great High Priest, and ever to look to Him that He might intercede for them according to *His* wisdom and *His* knowledge of their circumstances, and wash their feet of every stain—whether stains that they know not, or stains that they know. Our knowledge here is at the best imperfect (for "we know only in part") but, not only so, it is continually more imperfect than it need be, because of some film that has come over our inward sight, which the true "eye-salve" would remove. Sins of ignorance may abound. We cannot, therefore, trust the accuracy of our powers of discernment even as respects our own sin; and must consequently mistrust our own confessions. Even if less wanting in sincerity, they would be deficient in comprehensiveness. Accordingly, we gladly recognise that all that *perfect* confession and *perfect* intercession which is demanded in the Courts of Heaven as necessary to maintain the

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dignity, and vindicate the principles of God's holy government, comes from our risen and glorified Priest, and is made dependent on *His* perfectness and faithfulness. Accusations, difficulties, needs, and dangers of which we may know little or nothing, His vigilance and priestly intercession meet. On Him, therefore, as to these things, faith relies; not seeking to take on itself a burden which it knows that it could not bear. Nevertheless, we desire grace to be made more conscious of the nature and extent of the services thus fulfilled for us by our Lord. We desire to be preserved from being altogether insensible to the need of confession with respect to things that may form the subject of His intercession for us; we desire to have some apprehension of the nature and extent of the stains from which His intercession cleanses the feet of His brethren. To grow in grace is to grow in the ability to feel about those things, whether good or evil, about which the Lord feels, and about which He offers intercession and prayer. Whilst on the other hand, to be altogether unmoved by the excellency of things in which He delights, and to be insensible to the evil of things which He abhors, indicates great and dangerous distance of heart from Him.

Earnestly, therefore, will every believer, if he be wise, desire that the Lord would be pleased, again and again, at the close of each day, to wash away the defilements that his feet may have contracted.

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Wherever there is habitual self-judgment and confession, this would, no doubt, be done. Our feet would be cleansed. But if we refuse to confess, if we say that we have no sin, or that our sins and shortcomings are altogether disregarded and overlooked by the Lord, so that we have no need to say, "forgive us our trespasses," what must then be expected, but that stain must accumulate upon stain, and hardness of heart and disobedience be found in result? We may be very sure that that which is not confessed as sin, will not be repented of, nor sought to be avoided as sin.

Yet whatever may be the degree of his watchfulness and self-judgment, how gladly and thankfully does the believer look forward to that hour when he knows that the last stain that has rested on his foot will be surely washed away by the faithfulness of the love of Him who hath said, that "whom He loveth, He loveth unto the end." Here is the great refuge of the weary soul—the foundation of the stability of its peace. Faith often recurs to these words: "having loved His own which were in the world, He loved them unto the end." We remember these words, and find in them the sure pledge that we too at the end of our earthly pilgrimage shall have our feet finally and fully washed, so as to be "presented in the presence of His glory with exceeding joy."

Nor must we forget the injunction with which He concluded this ministration of His love. "If I, then, your Lord and Master, have washed your feet,

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ye also ought to wash one another's feet." In discovering any stain that may be resting on the feet of our brethren, we are not to blind ourselves to its presence, or to hide from ourselves its character by calling evil good. If we are to be honest and truthful in respect of ourselves, we should be equally honest and truthful in respect of others. On the other hand, we have to beware of looking on the sins or failures of our brethren with pharisaic self-complacency, and cold indifference. What condition more awful than theirs, who find their joy in searching out iniquities, and exult in exposing and magnifying them when discovered? Such have indeed reason to remember that with whatsoever judgment they judge, they shall be judged; and that the measure that they mete to others shall be meted to themselves again. How continually, therefore, should we remind ourselves that the love of the same gracious Lord that is toward us is toward our brethren likewise, and that one of our chief privileges is the title to appeal to it and intercede on their behalf, asking that stains, even of the deepest dye, may be removed; and that the deserved results of chastisement and sorrow might be averted. So we should not be as those who "bite and devour one another," but be as those who "wash one another's feet." It is true, indeed, that our intercession is not like that of our Lord; for His intercession is perfect in holiness and in wisdom, and is in all things necessarily accordant with the Father's

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will. Yet our intercession, poor and imperfect as it is, is, nevertheless, not despised. It is presented not in our own names but in His name; and if we pray according to His will, He heareth us.

Nor must we forget that, whilst the love and grace of Jesus our Lord is ready to wash away, and finally will wash away every stain from every foot of His brethren, there is also another relation in which He stands to His people as the Shepherd and Bishop of their souls. Accordingly, he seeks not only to wash away stains when contracted, but to guard also against their recurrence. There are certain paths which must, if trodden, bring on our feet stains of the deepest dye. From such paths He seeks to preserve His people, and from such paths they would be preserved, if they gave due heed to the directions of His Word, and the admonitions of His Spirit. It is true indeed that feet so susceptible of defilement as ours, will certainly in their daily way, notwithstanding all our watchfulness, contract some stain. But there are certain paths in which defilements abound, and by entering them, we, as it were, court pollution. Against such paths the Lord, as the Shepherd and Bishop of souls, guards. His Word, His Spirit, His ministers, are sent to warn His people against ways of folly and death—where, sowing to the flesh, we of the flesh reap corruption; and to show us other paths—paths of life and peace, and to declare unto us those promises (true and faithful, because given in the title of the name of

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Jesus) whereby we are strengthened to resist the world, and to bring forth fruit unto God. This is indeed a different relation of the Lord to His people from that in which we see Him washing clean their feet: but it is one not less gracious nor less needed. And if we are permitted to follow His example in the one case, we are not forbidden to imitate it in the other. If we can intercede for our brethren and ask forgiveness for their trespasses, we may also advise and warn and admonish them, and speak to them words of truth and soberness, and comfort them in their many weaknesses, and encourage them in the narrow way. Our efforts may be feeble and poor, yet they shall not be in vain in the Lord.

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